

DESTINY

The Magazine of National Life



THE LIGHT OF RIGHTEOUSNESS

"The Path Of The Just Is As A Shining Light"

[PAGE 3]



Ewing Galloway

15th Century Barn, Cherwell, Wiltshire, England

OLD TITHE BARNs

OLD TITHE BARNs in Britain have a long and interesting history. Most of these barns were built during the Middle Ages to store that tenth of the earth's produce which was claimed as revenue by the Church. These great barns are the survival of a system which concerned the whole life of the countryside for centuries. Some of the finest stone barns closely resemble churches in appearance. Probably Britain's most famous Tithe Barn is the Mayflower Barn at Jordans in Buckinghamshire, for this was built partly with timbers from the ship that carried the Pilgrim Fathers safely across the Atlantic in 1620.

The Abbot's Barn at Glastonbury is divided into naves and aisles, with transepts formed by the lofty stone porches. The Bishop's Barn at Wells is also ecclesiastical in style and was built in the fifteenth century. One of the largest tithing barns is to be found at Abbotsbury on the Dorset coast. This barn was erected by monks from a local Benedictine monastery over six hundred years ago. A magnificent old barn at Bradford-on-Avon, near Bath, serves as a fitting museum of relics associated with English farm life in days gone by.

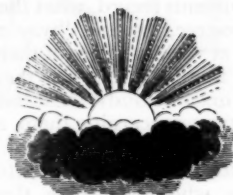
Mayflower Barn

Ewing Galloway



The duty of the people to pay the tithe of their increase or income has been greatly neglected in these modern times. Only a tenth of the tithe really belongs to the Church, but the failure to pay even this portion and to keep the requirements of the whole Law of the Tithe to assist in advancing His Kingdom upon earth, and for charitable purposes, is reflected in increased troubles and difficulties for our nation. Through Malachi the question is asked, "Will a man rob God?" The Lord answers, "Yet ye have robbed me." The people ask, "Wherein have we robbed thee?" He replies, "In tithes and offerings." Then the Lord declares, "Ye are cursed with a curse: for ye have robbed me, even this whole nation."

The Divine challenge is: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Shall we continue to rob God and suffer under a curse, or will we pay our tithes and receive His blessings?



The Dawn of the Perfect Day

IN THE WORDS OF ZEPHANIAH this is a day of wrath, a day of trouble and distress, of wasteness and desolation and the alarm of war. The forces of evil aggression are moving forward in battle array as their plans for world conquest materialize into action. But the Psalmist counsels us in the 37th Psalm, "Fret not thyself because of evildoers"; that is, be not overcome by vexation or be troubled, "For they shall soon be cut down like the grass, and wither as the green herb."

We are admonished to place our confidence in the Lord and do good, "So shalt thou dwell in the land, and verily thou shalt be fed." Following this promise of sustenance is the invitation to also take pleasure in the Lord, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

In the face of present turmoil and trouble the Psalmist's advice is, "Commit thy way unto the Lord"; that is, confide in Him in implicit faith that He will fulfill all of His promises. The Psalmist assures us, "He shall bring forth thy righteousness as the light, and thy judgment as the noonday."

The day is coming when the Lord will move to vindicate the stand taken by all those who have trusted Him and have refused to be disturbed by evil reports while they await the arrival of the time when He will make it known to all that their trust in Him was not in vain. Again the Psalmist alludes to evildoers and reiterates the promise, "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." He concludes with the positive declaration, "But the meek [patient oppressed ones] shall inherit the earth; and shall delight themselves in the abundance of peace."

Regardless of how dark the immediate future may seem to be, evil men and nations are not going to inherit the earth, nor will they be able to complete their planned domination of all nations. God has reserved this inheritance for those who have put their trust in Him so that the earth may be established in righteousness.

The writer of Proverbs admonishes the just, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence" (Prov. 4: 14-17). Then he proclaims, "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4: 18).

The Perfect Day! Songs have been written to glorify brief moments of joy in human experience, describing them as interludes of ecstasy constituting a perfect day. But they pale into insignificance when compared with "the perfect day" toward which the just are moving, guided by the Light of His Holy Spirit. On that day there will be no more war, nor sorrow, nor death, for God will wipe away all tears from the eyes of His people. Poverty and want will have passed away, to be forgotten like a dream of the night. Life in this land of abundance will be enjoyed to the full and the needs of the body, soul and spirit will all be satisfied. His people will know the delights of perfect peace when the Light of the Sun of Righteousness arises to shine forth upon the limitless perfection of an era of blessing that will never pass away.

YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national phase*, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

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Israel! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed

His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

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DESTINY

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THE MARCH OF HISTORY

FIRST THINGS FIRST

VERY SOON NOW the entire Western world, and the United States in particular, will be desperately seeking a solution to counter the relentlessly increasing menace of Communist expansion. For many years DESTINY has warned of impending disaster, but the warnings have, for the most part, fallen upon deaf ears. Now that the inevitable has happened, there are those who would counsel our national leaders concerning steps they think they should take in dealing with these international issues in an endeavor to avoid further disaster. Actually, there is no move that can be taken on the international front that will relieve the gravity of the situation or stop the onward march of the Communist hordes toward their goal — world domination. No power on earth can stay these evil forces from carrying out their long-meditated plans.

The question asked in DESTINY for December 1950 as to whether the Kremlin had selected Korea as the trap set to involve us with the Chinese hordes has now been answered in the affirmative — and this is only the beginning.

Instead of attempting to counsel our national leaders as to the next move they should make on the international chessboard, it would be far wiser to call their attention to the immediate need for a national self-examination that would lead to a thorough housecleaning on the home front. It is imperative that we now put first things first and heading the list of *musts* is the necessity to cleanse our land of all evil. Our armed forces will secure no victory over an evil foe until all evil is removed from among us right here at home.

When Joshua's forces were defeated at Ai, during the military campaigns that led to the conquest of the Holy Land, Israel's great military leader was so disturbed that he went before the Lord in supplication and prayer. But the word of the Lord came to him telling him it was no time to pray. There was sin in the camp and prayer would not avail until the camp was cleansed of all evil. The Lord said:

"Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you." (Joshua 7: 12.)

It was not until Joshua had cleansed the camp and executed those responsible for the evil among them that victory was assured over Israel's enemies. In the same way today, our nation must uproot every source of evil from the land and this must begin in high places. Evil men must be exposed for their treasonable activities and *the punishment meted out must fit the crime committed.*

Coupled with this, there must be a determined move to set aside all unholy alliances — including the renunciation of our membership in the United Nations. In DESTINY for September 1950, in the editorial titled "Under the Godless Banner," we said in part:

"Actually, we can look for Communist gains and Soviet military successes in many parts of the globe. . . . How can we expect the Angel of the Lord to go into battle with His people when they have preferred to raise the banner of the God-ignoring United Nations organization over their fighting forces? . . . The comfort and assurance of God's presence when an enemy, strong and powerful, has come against us is entirely absent under these conditions. . . . Because we lack spiritual perception, thousands of our young men will die upon the field of battle. . . . God will not intervene in behalf of the UN but only to save His people when their unholy alliance is broken and they turn to Him with their whole hearts in supplication and prayer."

Since we have elected to fight the battles of the United Nations, our nation is in no position to secure the Divine protection promised by God to His people; neither will He answer prayers for victory over our foes until we disassociate ourselves from an organization dominated by the vetoes of heathen tyrants.

We must also restore the Sabbath Day to a place of pre-eminence among us and cleanse our land of all pollution, especially those evil practices countenanced and even legalized by the governing authorities of the nation.

Above all, we must awaken to the realization of our

origin and identity as the Israel of God, openly acknowledge our Israelitish heritage and then move to keep the covenant God made with our forefathers. Until we are willing to do all this as a nation, we shall continue to suffer defeats on battlefields and on diplomatic fronts, and the prayers of the people for victory over our enemies will be of no avail.

There is at present no evidence of a spirit among our leaders to follow this course; nor are the church leaders in our land as yet even remotely concerned about our responsibilities as God's covenant people. The people themselves are not at all disturbed over their desecration of His Holy Day; neither are they concerned over the many evils so prevalent and popular among us.

However, the Day of the Lord is at hand and Joel declares it is to be great and very terrible. Increased disasters are on the agenda until the people of the nation become willing to turn from their evil ways, acknowledge God, awaken to their identity, and then assume their responsibilities as His people. How many will perish in our land before, as a nation, we become willing to comply with the required conditions to bring deliverance God alone knows. The prophets indicate that the destruction in our land will be very great, but they also declare a day will come when, under the pressure of adversity, our national leaders will at last call upon the spiritual leaders in the land to recognize that we are the Israel of God today and, in the light of this revelation, move to sanctify the people. Then, in the face of oncoming victorious heathen armies, the prayer prophetically foretold will be offered:

"Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen shall rule over them: wherefore shall they say among the people, Where is their God?" (Joel 2: 17.)

It will be impossible for anyone to pray this prayer until after there is a national acknowledgment concerning who God's heritage is. Ezekiel the Prophet confirms this order of events by declaring that the Divine purpose in bringing Soviet Russia against the Anglo-Saxon-Celtic peoples is to awaken in them an understanding of who they are so that they may acknowledge their responsibility as God's people Israel:

"So the house of Israel shall know that I am the Lord their God from that day and forward." (Ez. 39: 22.)

Deliverance from the hordes of heathen and Communist invaders, and the machinations of the enemy within, will be forthcoming only when there is a wholehearted acknowledgment that we are God's people Israel. A great deal of suffering and untold destruction of life and property is in store for our nation before its ecclesiastical leaders will cease opposing this great truth of Scriptural teaching and will willingly give assent to the fact that we, the Anglo-Saxon-Celtic peoples, are God's Israel in the world today.

ROUTING THE ENEMY

THE LORD instructed His people:

"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them . . . I will give peace in the land, and ye shall lie down, and none shall make you afraid . . . And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword." (Lev. 26: 2-8.)

General MacArthur has reported our armed forces in Korea to be outnumbered 6 to 1, yet the Lord has declared that, even if we were outnumbered 20 to 1, or even 100 to 1, our enemies would fall before us; *that is, if we were keeping His Sabbaths, reverencing His sanctuary and walking according to the requirements of His commandments, statutes and laws.* But He has also declared:

"If ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant . . . I will set my face against you, and ye shall be slain before your enemies . . . and I will bring a sword upon you, that shall avenge the quarrel of my covenant." (Lev. 26: 15-25.)

We are fully aware that many theologians and church leaders today do not believe the Law of the Lord is still in operation and they have so taught the people. But if belief is contrary to the facts, even though it is strongly held, one's belief will not save him from the consequences of the violation of the Law of the Lord which, in spite of opinions which run counter to the truth, is still in force. In articles in this issue of *DESTINY* the imperative need to keep the law set forth in commandments, statutes and judgments is emphasized. After all, as the old saying goes, the proof of the pudding is in the eating, and it is clear that the Word of the Lord is being fulfilled in judgment as we flee from our enemies. The mere fact that they outnumber us is in no way responsible for our defeats on the field of battle; rather, we are fleeing before them because of our failure to keep God's covenant. If, as a nation, we were keeping the terms of the covenant our forefathers entered into with the Lord, although the enemy outnumbered us 100 to 1, we would still be able to rout them completely.

Unfortunately, our national and military leaders are thinking of defeating the enemy in terms of matching their man-power with equality in numbers in our armed forces. Actually, we are in no position to match in numbers the hordes of the heathen and God has declared this to be absolutely unnecessary, *provided we meet His conditions for defeating our foes.*

It is a fact which cannot be denied that as a nation we are violating His Sabbaths and we are failing to honor Him in our refusal to keep His laws. The results of our sinful ways are now upon us as we enter the crisis period of the ages. The Lord is anxious to come to our rescue, but until, as a nation, we comply with the terms of His covenant He is unable to save us from our enemies or give peace to our land. The call is going out expressing the Divine urgency: "Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel."

TRADING WITH THE ENEMY

OUR FIGHTING FORCES have been carrying on a desperate struggle on battlefields in the Far East while pound-and-dollar-mad profiteers have carried on an extensive trade with the enemy. Many an American home is minus a father, a son, a husband or a brother, buried today in Korea, whose death is directly traceable to useful materials made available to Communist China, the cargoes reaching them being carried in American and British ships.

Iron, steel, machinery, tires and a host of other essential things have been, and at this writing, are being shipped to Red China from American, British and other ports. After months of such trading the U. S. Government is belatedly taking notice of the increasing protests from Ameri-

can citizens and is now issuing orders for more strict supervision over future trade with China.

What we would like to know is, Why is there any need for supervision over shipments of any kind to the Red Chinese? If we had done what should have been done, there would be no shipments at all to supervise and thus we would have been giving the support our boys should have had from us in this respect during the bloody months gone by.

The United States government should move immediately against everyone trading with the enemy, bringing charges of treason against them, and the same crime should also apply to every government official assisting in any way in the carrying on of such trade. We sent scrap iron and steel to Japan prior to war with her and we have been generously supplying Soviet Russia with raw materials, tools and equipment of all kinds. Now we are actually shipping useful materials to Red China during the very time of war, enabling them to more adequately equip their armies and slaughter American boys in Korea.

FOREIGN CAMPAIGNS

FAILURE ON THE part of our national leaders to pay attention to lessons which may be learned from history has led them to commit our fighting forces to carrying on extensive foreign military campaigns. First we squandered our substance through economic aid to foreign nations and this has accomplished very little, if anything, beneficial for them or for us. Now our young men are fighting on battlefields many thousands of miles from our own shores. A study of history reveals that in the past many nations, once strong and able to resist evil aggression, became weak and subject to invasion following prolonged foreign military campaigns.

We are certainly taking the road they pursued to their own destruction when consigning the flower of our manhood to death upon distant battlefields. Such a policy can so weaken our means of defense that, when the time comes to protect our own shores, we will have expended our strength to the extent that the invading enemy will find us unable to resist his evil aggression.

May God deliver us from the folly of an administration that has shown itself to be utterly lacking in sound judgment and bereft of understanding. Would to God we had followed the advice of the father of our country when George Washington counseled us to refrain from all entangling foreign alliances. Had we done so, the future outlook would not be so disquieting as it is now.

A NEGOTIATED PEACE

WHEN WILL Great Britain and the United States learn that it is impossible to negotiate with the Kremlin? Prime Minister Attlee talks of calling a conference with Stalin for the purpose of negotiating peace in Asia.

Even if Stalin should agree to terms which would be acceptable to the West, what assurance would there be that they would be kept? Past performances show clearly that when it is to the advantage of Soviet Russia to repudiate any agreement, the terms are completely ignored. The sooner our leaders recognize the impossibility of negotiating with the Communists, the better it will be for the peace and safety of our nation, even though it means war with the brigands now controlling Russia, who are also directing the policies being followed by the Red Chinese

and the rest of the satellite nations. We do not exclude Tito from this indictment, for he, too, follows the Communist line which is marked by lying and contemptible deceit.

MARKED FOR DESTRUCTION

HOW MANY AMERICANS are aware that the constitutional government of the United States is marked for destruction and that today, while holding high positions at Washington, stooges of the evil rulers of an invisible, insidious world empire, who are charged with the responsibility of liquidating all opposition, carry on their assigned work. In conjunction with plans being carried out through the Kremlin, it has been decided in their councils that World War III will be the *coup de grâce* that will leave our Republic prostrate before these world masters.

The foundations were laid for the consummation of this evil program in the election and continuation in office of Franklin D. Roosevelt. This accounts for the adoration of Roosevelt so often expressed by the radio spokesman for the invisible empire, Walter Winchell, who, along with Drew Pearson, did so much to destroy Secretary of Defense Forrestal and many others in lesser positions who became alarmed about the machinations of the subversives in key positions in our government. Today President Truman is so beholden to these evil men, through the advisors with whom they have surrounded him, that their will and not his is expressed in appointments made by the White House.

The facts set forth in "The Iniquitous Empire: A Great Mystery," DESTINY for March 1950, should be carefully reread and pondered well by all those who wish to understand how sanguinary the struggle is that is facing us and the herculean efforts we must put forth if we are to preserve this great Republic from complete destruction.

Step by step these evil anti-Christian forces have moved forward to consummate their plans, with weak politicians assisting them to attain their objectives. Gullible Americans have been completely taken in by the propaganda slogan of tolerance which has been the smoke screen camouflaging the subversive moves of the minority group bent on destroying Christian America. Behind this paralyzing slogan they have been able to carry out their plans and now they only need to bring on the full destructive effects of World War III to bring to complete fruition all of their carefully-laid designs for taking over world rulership.

Anna M. Rosenberg has been recommended by the U. S. Senate Armed Services Committee to be second in command in the Department of Defense. Third in command is Marx Leva. If the Committee's recommendation is confirmed by the Senate, then, along with Marx Leva, Anna Rosenberg will have the title of Assistant Secretary of Defense.

In *Williams Intelligence Summary* for December 1950, Mr. Williams states:

"Over these two stands only a doddering old man, George C. Marshall, himself a political tool of fast-thinking strategists favorable to Moscow. (Robert A. Lovett, as Deputy Secretary of Defense, could exercise authority in Marshall's absence.)

"Meanwhile the Department of State continues to be directed by remote control by the arch revolutionary, Felix Frankfurter, through his agent, Dean Acheson, whose record shows him to be a conscious Communist, a gifted, tight-rope walking enemy of his country. . . . The fabulous, kindly republic of the New World is marked for destruction; enemies have infiltrated and all but captured it in the night. So gentle has been the infiltration, so sure its grip, that now many high officials, military and civilian,

are reported on good authority to be paralyzed with fear, afraid to speak the needed word of warning. Like a rabbit charmed by a snake which coils ever so gently round its victim, they seem unable to break away and raise a warning cry.

"America is being captured because our leaders and masses of our people refuse to look behind the tolerance curtain, which itself was hung chiefly by the disguised infiltrating enemy, posing as champions of brotherly love. Many of our leaders have refused to see that Communism is a Jewish movement, directed by a handful of cunning revolutionaries regimenting masses of their own people against us. Most of our leaders have been too timid or too frightened to see or to point out that the political Zionist movement is essentially the same as Communism, and inseparable from it."

Soviet Russia is unconcerned as to how many North Koreans and Chinese die on the battlefields of the Far East and, in equal degree, the traitorous advisors of our President are not concerned about the death of American boys on far-away fields of battle. The more men who perish in Korea, the fewer there will be to return home and oppose their devilish schemes when the evil designs of the present world rulers become apparent to all.

Unless there is an immediate roundup of all the stooges of the behind-the-scenes rulers of the iniquitous empire, regardless of the position they occupy in and out of our government, followed by their immediate removal, the United States of America will soon face all the terrors of internal revolution, as treachery within conditions our nation for the Communist take-over.

IT IS WAR

POLITICIANS HAVE BEEN talking for a long time of the possibility of avoiding World War III and they are still doing so, apparently unwilling to face the grim fact that we have already been precipitated into the midst of this conflict. For some time the issue was beclouded by falsely terming the battles in Korea as a "police action." Coupled with this has been the reluctance to abandon the old misnomer, "the cold war," and the incessant peace clamor even while a hot war is being waged. No one seemed to want to recognize that World War III is here and, as a matter of fact, has been here since the year 1948. The conflict has come on so stealthily that a state of war has overtaken a world heedlessly unaware of its danger, thus fulfilling the prophetic prediction that the events of the Great and Terrible Day of the Lord, bringing the age to its close, would come upon our generation as a snare.

For men to talk of preventing war in the midst of armed conflict, or to use terms as though the United States were still at peace, is nothing short of asinine. Had the present world crisis been upon us twenty-five, or even ten, years ago, no one would have been so mistaken as to its meaning. Just what is the matter with the mental processes of political leaders, radio commentators and newspaper writers in their seeming inability to recognize the true situation? Is it their desire to escape realities because they see no way out that leads them to overlook the obvious — that this is war and that we have been at war with Soviet Russia for some time now?

THE FUTURE

WE WISH IT WERE possible to declare the glad tidings of peace and good will to all men everywhere. It would be such a pleasure to be able to announce all calamities and difficulties for our people as a thing of the past. But how

can we do so at the present time when the fear, the pit and the snare are upon us? (See the article, "Fear, the Pit and the Snare," this issue.)

Many write desiring more detailed information about the daily news and future trends. Our advice to all seeking such knowledge is to carefully read the back issues of *DESTINY*, for many articles have been published, particularly those during the last three years, for the very purpose of alerting the wise. A careful and conscientious perusal and study of these articles will fully answer many inquiries as to what the future holds in store for our nation and how the march of coming events is to affect us all.

We are living in momentous days and for the wise the words of Jesus are most significant at this time:

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21: 28.)

The day of deliverance for those who are trusting Him is drawing very near, for all signs clearly point to the soon fulfillment of the promised Divine intervention to save those who have placed their trust in the Saviour of the world, who is the coming King of kings and Lord of lords.

PLANNED EMERGENCY

For some weeks now our national government has been toying with the idea of announcing a national emergency. This will immediately place in the hands of our leaders at Washington unlimited powers over this nation and its citizens.

The adverse military developments in the Far East, and the necessity to meet more forcefully the evil aggression of Communist Russia, are compelling the administration to recognize the existence of critical international conditions. But lest it be overlooked, let us recall to mind that this international crisis has been brought about by the very men now in office in our government to whom extraordinary powers are to be given.

To grant unlimited authority over us to men directly responsible for the criminal blundering in the administration of the affairs of state — especially where our foreign policy is concerned — will enhance rather than alleviate the developing crisis and will, in itself, create a national emergency.

One aspect of the present serious situation is reflected in a recent letter from a *DESTINY* reader who has been active as a counsellor in labor relations:

"The vast sums of money appropriated and spent without results is, in my opinion, not due to blundering so much as to plundering as an act of deliberate sabotage. After spending 89 billions without getting equipment, and appropriations by the 81st Congress of over 50 billions without knowing what they want to make — it just doesn't add up. Until the agencies of the armed forces give out the orders for production, with the necessary drawings and specifications, nothing can be done no matter if they shut down all peacetime production."

The House and Senate, with or without the President's support, should make mandatory the immediate removal from positions of authority all known left-wing advisors at the White House and every appointee and office holder who is in any way connected with past mismanagement. The national emergency with which we are confronted is on the home front and no declaration of such an emergency based only upon the international situation will bring about relief until this fact is fully recognized.

Fear, the Pit and the Snare

THERE IS A DAY coming when the Covenant of Peace (Ez. 37: 26), which God has promised to make with His people, will become a reality. Then, as stated in Leviticus 26: 6, God will give peace to His people so that men may retire at night without fear of being attacked, for no sword will be allowed to pass through the land and all its inhabitants will enjoy an abundance of peace (Ps. 37: 11).

Thus, by faith we stand with Abraham and look for the city which hath foundations, whose builder and maker is God (Heb. 11: 10). The message to His people in that day is:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. 60: 1-3.)

Then the promise will be fulfilled:

"The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel." (Isa. 60: 14.)

The result will be:

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. . . . Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." (Isa. 60: 18 & 21.)

The Valley of Judgment

While we are given a vision of the coming of such a time of blessing, yet before men can hope to enter this heavenly state of perfection the world must pass through the valley of judgment in order that the earth may be cleansed of all corruption. Isaiah declared that the earth is polluted by its inhabitants because of the transgression of the law as men and nations violate His statutes and break the everlasting Covenant.

Because of all this, it is impossible to proclaim peace, for it is a time of judgment during which there will be no peace. Penalties are now being exacted for the wanton violation of the Divine commandments as we pass

from eventide into the enveloping darkness of Stygian night. Isaiah's statement encompasses the whole terrifying experience through which we must pass:

"Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake." (Isa. 24: 17-18.)

Windows on High

Before analyzing this verse and applying its meaning, let us note carefully the reference to the "windows" which are opened. The only other time when these "windows" are referred to as being opened is recorded in the account of the Deluge that swept away all the inhabitants of the antediluvian world in the time of Noah with the exception of his family:

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." (Gen. 7: 11.)

Woven Work

In order that we may clearly understand the full significance of the reference to these "windows of heaven," it must be clearly recognized that the particular Hebrew word translated windows in these passages is *arubbah*. This is not a reference to what we ordinarily think of as a window as the Hebrew word expressing such an opening is *challon*. It is the word *challon* that is used when we are told that Noah opened a window and let a dove out of the Ark. But *arubbah*, according to *Young's Analytical Concordance*,* means "woven work." *The Companion Bible* translates it "network."

Moffatt, in his rendering of the passages in both Genesis and Isaiah where *arubbah* is used in the original text, translates them in each case: "For the sluices in high heaven are

opened." Thus, the opening of these heavenly sluices brought about the deluge in Noah's day and will, according to Isaiah, in the final period of judgment as the age comes to its close, bring about seismic disturbances, shaking the earth to its very foundations.

The Consummation

When the Deluge ended, the account states that the "windows of heaven were stopped" (Gen. 8: 2). The opening of those windows in the antediluvian days denoted the coming of judgment upon a world filled with violence and upon its people who had become utterly corrupt:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth." (Gen. 6: 5-6.)

Isaiah refers to a time coming when these windows will again be opened and Divine judgment will be poured out upon the inhabitants of the earth because they have once more corrupted their way. This time, instead of a deluge of water, it is to be the *fear*, the *pit* and the *snare* which will afflict them.

When the inhabitants of the earth begin to experience the events described by Isaiah as the "fear," developing into the "pit," to be followed by the "snare," the time of great tribulation will be at hand. But in order that we may understand the meaning of these references and identify the events thus depicted by Isaiah, so that they may be properly classified, let us follow the outline of developments foreshown by the prophet in this interesting verse. He indicates three progressive but disastrous steps in the order of judgment destined to overtake the inhabitants of the earth during the time of the consummation of the present age. Smith and Goodspeed translate Isaiah 24: 17 as follows:

"Terror and pit and snare are upon you, O dwellers on the earth!"

Moffatt renders it:

"Panic and pitfall and snares await you, O dwellers upon earth."

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Ferrar Fenton renders this and the next verse as follows:

"Confusion, and the trap and snare, Are on the people of our land! And they who fly from Terror's voice, Fall in the trap! And those who creep from out the trap, The lassoes catch!"

The Fear

Consideration of the import of this warning suggests a type of judgment that is far from pleasant to contemplate, for no one can look forward with any degree of expectancy to such a future. It will not be until the inhabitants of the earth turn from their evil ways and give earnest heed to all His commandments that there can be any justification for hope to escape from the confusion and fear to come in the days ahead.

Analyzing the terms applied by the prophet to this period of judgment, the use of the word fear denotes alarm bordering on terror and suggests extreme consternation. It indicates a haunting dread resulting from the anticipation of coming disasters and suffering. We turn to the New Testament and find that Jesus Himself declared that such a fear would be in evidence as the present age draws to its close. His description of the times was:

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." (Luke 21:26.)

Powers of Heaven

The reason stated here as the cause of this fear is that the powers of heaven shall be shaken:

"The meaning of the expression that 'the powers of heaven shall be shaken' is worthy of study. The atom is a universe in miniature, with its own central sun, planets and heaven. In the splitting of the atom literally the power (Greek word translated power is *Dunamis*), meaning the violence or strength of heaven, is shaken. The Greek word *Saleuo* is translated shaken and means agitated, tossed or stirred up as by an earthquake or cyclone. The atomic bomb thus produces a cyclonic effect as well as a great heat and light comparable to that of the sun. No doubt its earthquake effect will be increased as men perfect its construction and use. This, then, may be a contributing factor in the coming, predicted, world-shaking earthquake to which all the prophets refer as the *shaking of the powers of heaven*." (Documentary Studies, Volume I, page 227.)*

Voice of the Fear

Leading into the second phase of tribulation, Isaiah adds something more to his mention of the fear:

"And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit." (Isa. 24:18.)

The Hebrew word *qol*, translated "noise" in the King James version, may also be translated "voice" and this latter word carries the clearer meaning of what is signified. It is also rendered elsewhere in the Scriptures as "proclamation," "sound," "thunder," indicating advance notice concerning the evil effects of the fear if it is to become a reality. Thus, the prophet perfectly describes the published accounts of the possible destructive effects of atomic and hydrogen bombs and added to this is the use of propaganda deliberately intended to engender terror in the hearts of those who contemplate the devastation that can be wrought by atomic weapons.

This has caused many to try to seek refuge in out-of-the-way places for themselves and their possessions in their attempt to flee from the centers of population and industry where it is pointed out that atomic weapons would be the most effective and cause the greatest destruction. Actually, there is no physical place of safety where they can hide from the destruction to come. The prophet declares that the anticipated terror will cause those trying to flee to escape its effects to fall into the pit.

The Pit

Proclamations concerning the deadly effectiveness of atomic weapons have not only caused individuals to hunt for places of safety, but the nations as well are endeavoring to find a method of escape from the menace of atomic warfare. Fear of wholesale destruction is causing them to give support to the United Nations in spite of the known weaknesses of this organization.

Following the close of World War II the United Nations was born at San Francisco in 1945. Actually, it was an abortive scheme whose announced purpose was the establishment of world peace, while the ulterior motives of its mentors had other sinister aims. These mentors have used the fear engendered by propaganda regarding

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the destructiveness of atomic warfare to compel the nations to give support to this undertaking. Through the United Nations the foundation has already been laid for the later regimentation of all peoples and the ultimate establishment of a centralized government that would exercise complete control over all nations. The evils of establishing such a centralized police power were pointed out in "World Government," DESTINY for December 1949 (pages 401-2).

But what the nations and their leaders have designated as the only hope for world peace Isaiah the Prophet states is in reality the pit! In "Death and Hell," DESTINY for September 1950, the statement is made:

"God's appraisal of our covenant with the UN, whose orders we are taking in the conduct of the present conflict in Korea, is set forth through Isaiah as 'a covenant with death,' while, by our endeavor to sit in concord with Russia in the UN councils, we are declared to be in agreement with Hell."

While the King's James version translates Isaiah's statement to indicate we are in agreement with "Hell," Ferrar Fenton renders the Hebrew word *sheol* as "pit" and translates Isaiah 28:15 as follows:

"We recorded a Treaty with Death, With the Pit made provision for out-bursting flood."

Shadow of World War III

Therefore, in the flight of the nations to the United Nations for protection from the "voice" of the fear of destruction by atomic warfare, they have fallen into the very pit itself. The result is that the war we tried to avoid by giving all-out support to the United Nations has precipitated the very conflict we had hoped to escape. We have been fighting deadly battles in Korea under the banner of the United Nations and the darkening shadows of World War III are already enveloping our armed forces in the Far East. As stated in DESTINY for September 1950 in the editorial titled "Under the Godless Banner":

"The UN has no power to assure victory of arms to anyone who goes to war in its behalf. Heathen nations sit in its counsels and today have a voice in shaping the policies which are sending our young men into battle to die on foreign soil. In his radio broadcast of the news on July 29th, Bill Cunningham of *The Boston Herald* stated: 'We have to win because we are

on God's side.' But is God with the UN which has ignored Him and refused to give thanks to Him in prayer or ask His counsel?

"The vicious tyrants ruling in Soviet Russia have declared war upon God and they are furnishing the military leadership in the North Korean assault. At the same time their representatives have a major voice in UN deliberations. The incongruity of this situation is without parallel in history."

Taken in the Snare

The thundering sounds of the fear have driven us into the pit, but Isaiah declares we will finally make an attempt to come up out of the pit, but with the following result:

"He that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake." (Isa. 24: 18.)

When later we try to extricate ourselves from our increasingly untenable position as a member of the United Nations, further and even greater difficulties will confront us. Isaiah states that we will come up out of the pit, only to be taken in the snare, and many aspects of the snare are dealt with in detail in the article, "It Is Come; It Is Done; This Is the Day," *DESTINY* for December 1950, pages 423-25.

It is well to point out here that the major distinction between a trap and a snare is that, while a trap may be suddenly seen, although too late to escape entrapment in its jaws, a snare is always a more subtle thing, catching its victims unaware. Jesus had this aspect in mind because He knew that the carelessness and indifference of people living in the generation to bring the age to its close would lead them to focus their attention only upon the cares of this life. This would keep them off guard and entirely incognizant of the trend of the times.

"For as a snare shall it come on all them that dwell on the face of the whole earth." (Luke 21: 35.)

We have already pointed out the significance of the expression, "the windows on high are open," and we see from Isaiah's statement quoted above that this aspect of the tribulation is closely associated with the snare phase of the judgment. Isaiah's reference to the opening of these windows in heaven indicates disaster because of Divine interference when God brings

forth the weapons of His indignation (Isa. 13: 5 and Jer. 50: 25) in the same way that He permitted the Deluge to cleanse the earth of evil and corruption in Noah's day. Isaiah's description in succeeding verses of coming calamities makes it clear that what is to come upon the inhabitants of the earth will be accompanied by startling astronomical phenomena and great earth upheavals so remarkable in their seismic violence that they will surpass anything before experienced by man. Further confirmation is furnished by the Prophet Nahum:

"The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? And who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies." (Nahum 1: 5-8.)

God Meets the Challenge

All the prophets indicate the tremendous magnitude of heavenly displays, accompanied by earthquake and volcanic convulsions, which are associated with the closing days of the age coming to its end. The hordes of Russia — or Gog, as Ezekiel names this evil aggressor — are to play an important part in these last days, for, since they have challenged God, He will meet their challenge with His own weapons. When He opens His armory to bring forth those weapons Isaiah exclaims:

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." (Isa. 13: 6.)

Ezekiel confirms the disastrous results of God's fury upon the armies of Gog by describing the effect upon these evil aggressors of the use of titanic forces subject to the command of the Lord:

"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of

the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." (Ez. 38: 18-20.)

The terrific cyclonic storms which will accompany all these disturbances in both the heavens and the earth evidently produce the overflowing rain, and great hailstones, fire and brimstone spoken of in Ezekiel 38: 22, the final contributing factor in bringing about the complete overthrow of the armies of Gog and all those who are members of the great confederacy under the leadership of the Kremlin.

It is very likely that the cosmic tempest, accompanied by earth upheavals, which will bring about the destruction of the compact made with the pit (the United Nations) is the same tempest that will bring destruction to the armies of Gog. Speaking of the hail that will sweep away the refuge of lies, Isaiah depicts the inhabitants of the earth as becoming terror-stricken because of its severity (Isa. 28: 18-19). Describing the violence of this same storm, Ezekiel declares it will overthrow the wall built of untempered mortar (the United Nations), which will be completely destroyed (Ez. 13: 10-14). In Revelation John records his vision of the overwhelming seismic upheavals timed to occur during the closing days of the present age and he refers to the great destruction of life which will result, as well as to the consternation created among all who escape with their lives (Rev. 11: 13). John also depicts the astronomical phenomena that causes the nations and their leaders to seek a place of hiding from the face of Him who is coming as King of kings and Lord of lords (Rev. 6: 13-17).

Powerlessness of UN

These are the climactic developments involved in the snare that will overtake men when it finally dawns upon all people how impotent the United Nations organization really is in preventing war and the powerlessness of this confederation to save them from disaster. As the day approaches when the insecure foundation on which this organization rests will be fully revealed, Isaiah describes the certainty of judgment and refers to the worldwide extent of the Divine sentence:

"Now therefore be ye not mockers, lest
(Continued to page 32)

Final Throes Near

By WILLIAM O. LAY, JR.

November 24, 1950

EVENTS ARE lending added meaning to the Master's prediction that for the sake of the elect the tribulation at the close of the age would be shortened. One such "shortening" was the interval of uneasy peace that began with the 1918 Armistice. This period, marked by economic distress and the rebirth of German militarism under Hitler, ended with the outbreak of World War II.

The Second World War closed with the surrender of Japan on August 14, 1945. Then came the cold war and efforts of the United States to stem militant Communism by pouring out billions of dollars in economic and military aid to endangered nations. But this only checked the Kremlin program in spots. Always the Russian leaders were preparing for new conquests. Then war burst anew in the Far East when Communist North Korea invaded South Korea.

From the Japanese surrender on August 14, 1945 to the June 25, 1950 North Korean attack was a period of exactly two times 888 days. Thus the number of Divine intermediation marks this as an interval of grace during which God's errant people could have gauged the implications of their war chastisement and set the national house in order. The opportunity was ignored. Once again the pressure of war was applied.

This second period of "shortening" was a respite in the Far Eastern conflict, even as the earlier and longer interval of grace was a break in the European struggle against Germany.

This chart shows how recent events link to the closing days of World War II, particularly to Russia's declaration of war against Japan on August 8, 1945 and to the Japanese surrender six days later. Also of significance is a cycle of 666 days extending to September 2, 1952. That date will fall 2520 days solar after the Japanese surrender was signed. The time-measures make plain how groundwork for present Communist activity in the Far East was laid during the 2 x 888

day interval between the Japanese surrender and the Korean war.

The Peking radio on October 24 officially announced the long-fore-shadowed Communist invasion of Tibet. A "political mobilization directive" had been issued to "People's Army units advancing toward Tibet." The date, noted on last month's chart, fell 1600 days solar after efforts to draft World War II peace terms collapsed on May 15, 1946. Recall that it was on the mean terminal of this 1600 cycle (October 1, 1950) that Communist China's Premier, Chou En-lai, reiterated China's determination to "liberate" Tibet.

In New York, also on October 24, President Truman warned Russia that the free world would continue to rearm and build collective security so long as totalitarians resorted to war and aggression. And in West Berlin, at dedication ceremonies for the Freedom Bell, General Lucius D. Clay pledged that the United States would "resist aggression and tyranny wherever they appear on earth—that this world, under God, shall have a new birth of freedom."

Reports from London and Hong Kong on October 25 indicated that the Tibet government had abandoned hope of successfully resisting the Communist invaders and would seek only to win the best terms it could. On the same day American Secretary of State Acheson rejected the Cominform's four-point plan for Germany. As a test of Soviet sincerity, Mr. Acheson demanded disbanding of the "threatening East German Army," removal of "capricious restrictions on internal German trade," and free democratic elections in East Germany. Meanwhile, the French Assembly supported the Government's opposition to re-arming Germany outside of an all-European army.

This important October 25 date fell 2520 days after the Teheran Conference communique was signed on December 1, 1943. It was also 666 days after December 28, 1948 when the United States announced partial withdrawal of its forces from South

Korea. In addition, October 25 was 666 days solar plus two before September 2, 1952 (top of chart).

Defense Ministers of the twelve Atlantic Pact nations approved the master plan for defending Western Europe on October 28. The date (not charted) fell 666 days lunar before August 14, 1952. This last is the solar terminal of 2520 days after the Japanese capitulated on August 14, 1945.

Details of the master plan for European defense were revealed on October 29. General Dwight D. Eisenhower was slated to command the unified forces, but the question of German participation remained unsolved. The date, noted on the upper half of the chart, fell 666 days after the United States recognized South Korea on January 1, 1949.

The United Nations entered a new phase of its history on November 3 when the General Assembly approved a program for a veto-free system of collective security giving the organization power to meet aggression with armed force on a few hours' notice. Thus, for the first time the Assembly was empowered to ask for troops if the Security Council failed to handle aggression immediately. Most significantly, this action which gives the United Nations further potentialities for snarling world affairs came precisely 1290 plus 666 days after the United Nations Charter was signed on June 26, 1945 (not charted).

During late October there were persistent reports that troops of Red China were fighting in North Korea. First official confirmation of this came on November 4 when the United States Eighth Army revealed that the equivalent of two Chinese divisions were fighting United Nations forces south of the Manchurian border. The date was 666 days solar after the United States announced withdrawal of its forces from Korea on December 28, 1948 (near top of chart).

Other ominous news of November 4 was a report from Saigon that the French had surrendered a string of forts southwest of Hanoi in Indo-China. Vietminh forces, strengthened

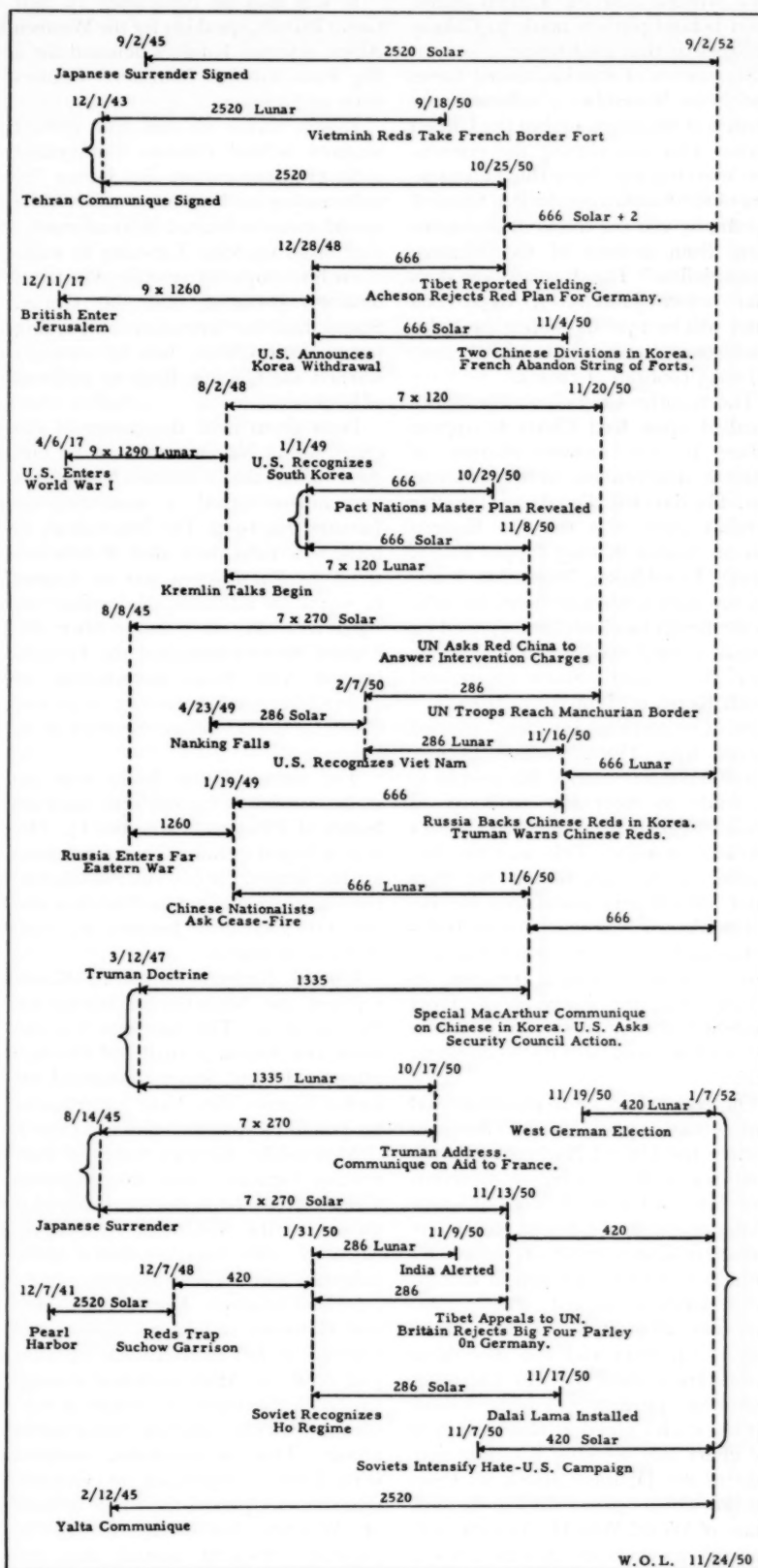
by contact with Chinese Communists along the northern border of Indo-China, continued to make gains during the month.

The special communique to the United Nations revealing Chinese Communist intervention in Korea came on November 6. General MacArthur termed the attempt of Chinese divisions to trap UN forces "one of the most offensive acts of international lawlessness." As the reports reached Lake Success, the United States pressed for Security Council discussion of the Chinese action.

The strong chronological markings of the November 6 date are given near the center of the chart. It came exactly 1335 days after the Truman Doctrine for containing Communism was promulgated on March 12, 1947. The November 6 date was also 666 days lunar after the Chinese Nationalists asked a cease-fire on January 19, 1949. As indicated, the latter date fell 1260 days after Russia entered the Far Eastern war on August 8, 1945. In addition, November 6 was 666 days before September 2, 1952. The various time-cycles trace grave deterioration in the Far Eastern situation despite the Truman administration's proclaimed program for thwarting Communist aggression.

Note that the lunar terminal of 1335 days after March 12, 1947 fell on October 17. This was the date upon which President Truman, just back from his dramatic meeting with General MacArthur on Wake Island, spoke from San Francisco and warned Russia that the United States would fight to defend its liberties. On the same day Washington officials revealed that French and Indo-Chinese forces would receive an initial grant of two billion dollars in military assistance. The two items aptly summarize Administration policy: impassioned declarations against Communist aggression coupled with huge helter-skelter outpourings of dollars, but no comprehensive global strategy to match that of Russia. As indicated, October 17 was also 1890 days (7 x 270) after the August 14, 1945 Japanese surrender (lower half of chart).

Intelligence officers who questioned Chinese Communist prisoners in Korea learned that the Reds had crossed over from Manchuria in force on October 20. This date fell 2520 days after the Cairo Conference closed on November 26, 1943. A different story would have



been written had the United States stood behind pledges made to Chiang Kai-shek at that conference.

Statements of Russian armed forces leaders on November 7 reflected new frenzies of bitterness against the United States. This was during the celebration marking the thirty-third anniversary of the Russian revolution. Stressed repeatedly was the threat of war stemming from actions of the Western "imperialists." The date was 420 days solar before January 7, 1952. The latter will be 2520 days after the Yalta Conference communique of February 12, 1945 (bottom of chart).

The Security Council on November 8 called upon Red China to appear before it and answer charges of Chinese intervention in the Korean war. The date fell 1890 days solar after Russia's entry into the Far Eastern war on August 8, 1945 (upper half of chart). In addition, November 8 was 7 x 120 days lunar after Kremlin talks on the Berlin blockade issue opened on August 2, 1948 and also 666 days solar after the United States recognized South Korea on January 1, 1949.

As Communist invaders pressed deeper into Tibet, India's Deputy Prime Minister warned his people to be ready to meet any challenge of foreign aggression along the nation's northern frontier. This was on November 9, the date falling 286 days lunar after Russia recognized the Ho Chi-minh rebel government of Indo-China on January 31, 1950 (near bottom of chart). Indian protests to Peking over the invasion of Tibet brought the curt reply that it was a "liberation" and strictly a domestic affair.

On November 13 a plaintive and impassioned appeal from Tibet beseeched the United Nations to save it from conquest by Chinese Communists. But the United Nations, plagued by the problem of Chinese Red intervention in Korea, could of course offer no help to Tibet. The appeal arrived on a strongly-marked date — 1890 days solar after Japan surrendered on August 14, 1945 and 286 days after Russia recognized the Ho Chi-minh regime on January 31, 1950. Follow out the cycles noted at the bottom of the chart and see how that last date links to the Japanese attack on Pearl Harbor which opened the Far Eastern phase of World War II. As indicated, November 13 was also 420 days before January 7, 1952.

It was also on November 13 that Great Britain, speaking for the Western Allies, rejected Russia's demand for a Big Four Foreign Ministers' Conference on Germany.

Russia threw its full and defiant support behind Chinese Communist military intervention in Korea by announcing on November 16 that she would veto the United Nations resolution ordering Mao Tze-tung to withdraw his troops. Meanwhile, President Truman declared that the United States had no intention of sending troops into China, but he strongly warned the Chinese Reds to pull out of Korea.

Data given near the center of the chart shows November 16 to be 666 days after the Chinese Nationalist government asked a cease-fire on January 19, 1949. The latter date, in turn, was 1260 days after Russia entered the Far Eastern war on August 8, 1945. In addition, November 16, 1950 was 286 days lunar after the United States recognized the French-backed Viet Nam government in Indo-China on February 7, 1950 and 666 days lunar before September 2, 1952.

The young Dalai Lama was installed as full temporal and spiritual leader of Tibet on November 17. The regent hoped to rally Tibetan religious leaders behind the boy ruler to counter the Communist invaders. The date was 286 days solar after January 31, 1950 (bottom of chart).

United Nations troops in Korea reached the Manchurian border on November 20. The date was 7 x 120 days after August 2, 1948 and 286 days after the United States recognized the Indo-Chinese Viet Nam government on February 7, 1950 (center of chart).

Meanwhile, Western hopes of integrating Germany into the projected defense of Western Europe received a setback in the November 19 German elections. The Socialist Party, campaigning against rearmament, scored a decisive triumph. The Socialists held that Germany should not rearm until restored to full international equality and until the Allies stationed enough troops in Germany to assure a successful defense against Communist attack. This development, coupled with French objections to German rearmament, placed the whole scheme of Western European defense in jeopardy. Experts agreed that full French and German participation was

essential if Europe was to counter the Soviet threat, and delay would be fatal. It could already be too late.

The November 19 German election came 420 days lunar before January 7, 1952 (lower half of chart).

Conquest of China by the Communists during the interim between 1945 and 1950 was the essential preliminary to present Soviet moves in the Far East. During the same period the lines were drawn in Korea and Indo-China as Russia and the United States backed rival regimes. Hurlled back after attacking South Korea, the Reds prolonged the war into the winter through Chinese Communist intervention and are mounting increased guerilla activity behind the fighting fronts.

Meanwhile, control of Tibet will give the Soviets immense strategic advantages. And continued Communist successes in Indo-China evoke deep concern from the British in Malaya. Events will soon make clear that Soviet gains in these areas more than offset whatever local victories the West wins in Korea.

Pressures from this ominously developing situation will disturb and harass the West ever more relentlessly. Having failed to mend their ways during the 1945-50 respite from armed conflict, the Anglo-Saxon nations must now meet the final and most severe phase of the refining tribulation process.

Concerning this process, Mr. David Davidson wrote:

"The 'compulsion' here is not symbolized as 'an act of God,' but as the consequence of God permitting man's artificial 'law' — substituted for His Divine Law — to run its complete and natural course in effecting the collapse of civilization; Divine Reconstruction being symbolized as forthcoming when the better part of mankind has learned the lesson intended, and has asked, at a time appointed in God's foreknowledge, for His intervention." (*The Great Pyramid: Its Divine Message.*)

Portents of the culminating crisis are plainly discernible. Europe's defenses are unready. The Anglo-Saxon Powers do not have the manpower to block aggressive thrusts at many points about the perimeter of the great Soviet Asiatic bastion; nor are they prepared to strike at the heart of the Russian colossus. The American public, not fully informed of the facts, is nonetheless anxious and uneasy over Russian activities.

(Continued to page 24)

REVIEW OF WORLD AFFAIRS

By KENNETH de COURCY

London, December 1 (BY CABLE)

IN TOP CIRCLES in Washington, concern over the Far East is growing to the point of dominating all other aspects of the grave and rapidly deteriorating international situation.

There is reason to believe that there is in Washington, as well as in London, a genuine lack of full knowledge of high Russian and Chinese policy and also of the vital, dominant facts of the progress of Russia's atomic industry. Military experts and scientists are, however, becoming increasingly nervous about Russian progress in atomic weapons.

The Korean war has shown up many American weaknesses in all ordinary military weapons except the air arm. Tanks, artillery and small arms have been found to be generally below the standard of the Soviet-supplied North Korean weapons. It is, therefore, felt more strongly than ever that A-bomb superiority is the only effective protection against Russian military power.

It is now thought in formerly skeptical circles in Washington that Russian progress has been considerable during the last few months, although it is still believed in many quarters — wrongly, as we have more than once reported — that it is considerably below the standard of American attainment. In fact, Russia has produced, or is developing, something in advance of the American A-bomb.

The apparently limited scope of Chinese intervention in Korea has puzzled many observers and added to the confusion of thought about Chinese policy. The real explanation is probably that immediate Chinese action in Korea is directed only to the establishment of a winter line in preparation for a Spring offensive against General MacArthur's forces.* The true fact is that China is determined on the complete elimination of all Western influences in Asia and particularly in Korea. In this she is fully backed and encouraged by Russia. It is a grave and fundamental error to miscalculate Chinese aims, which are not only in accord with every historic tradition of Chinese policy, but have now become an integral part of Soviet world strategy. Fluctuations in the military or diplomatic situation in Korea or elsewhere are tactical and should not be allowed to obscure China's major projects.

The Western nations are in danger of being involved in a long and grueling struggle throughout Asia, in opposition to Communist China with her vast population of over 500 millions.

In order to gain a decision in a war with China, Britain and America would have to call up their total man (and woman) power. They would have to face enormous casualties and to submit to their economic resources being bled white. After many years of ceaseless struggle, they would probably find the basic situation very little changed.

* Since this report was written General MacArthur's recent offensive compelled them to move ahead of schedule.

In the meantime, Russia, the inspirer and helper of China, would be untouched. During the whole time, the Soviet Union would be drawing on the brains and material resources of Eastern Germany, Czechoslovakia and the other satellites. She would be fast building up her atom bomb stock-pile, her submarine fleet and her air force, as well as her enormous land armies. Her war industries would be developing in the big, invulnerable and partly unmapped areas of Asiatic Russia. The whole Soviet system would be growing steadily stronger as the Western Powers became slowly weaker.

It is beyond all shadow of doubt that Russia is the instigator of every aggressive anti-Western move in Asia and especially of China's policy. The Western Powers have now begun to attack, or are preparing to attack, everything except the real source of aggression. If the center from which all these warlike events have originated either did not exist or were to be rendered impotent, the entire world situation would change and the prospect of a long war in Asia would disappear. The question which must now be decided is whether the non-Communist nations are wise to engage themselves in a costly, enervating struggle on the periphery of the aggressive Soviet system, without so much as touching the chief aggressor.

By 1952 or 1953, Russia's own war preparations will be complete. Her power to strike with A- and probably H-bombs at Western war potential, and especially at the ports on which Western sea power rests, will be gigantic. The great vulnerability of the West to atomic attack will compare most unfavorably and dangerously — perhaps, by military calculations, decisively so — with Russia's comparative invulnerability.

Serious though the implications are, it is difficult for any competent, well-informed and open-minded observer to resist the conclusion that the aggressor has already struck in Korea, Tibet and Southeast Asia. How then, it may not unreasonably be asked, can the expression "preventive war" be applied if the Western Powers decide to strike back at the most vulnerable target in the whole aggressive system, the enemy having already fired the first shots? The only alternative to a long war with Communist China, while Russia is allowed to gather overwhelming strength, is to strike with the most powerful weapons available at Russia's main oil production areas.

Despite the development of other sources, the Baku area remains the main center of Soviet oil production. As we have already said, this area is highly vulnerable to air attacks, especially if based on the Middle East, and it is the nerve center of the whole Soviet military strategy, as well as of agricultural policy.

In the European field, Spain and Germany are getting increasing attention. President Truman is inclined to be very hard about Spain. He is under the pressure of both his leftist friends and certain anti-Catholic bodies. On the other hand, great parts both of the public and of Congress are increasingly favorable to the inclusion of Spain in the

Western defense system; a view strongly backed by military opinion.

The Invasion of Tibet

Tibet is only the beginning of operations in the Himalayas — operations designed to give the Reds complete mastery of this mountain range and, therefore, strategic domination over the Indian sub-continent and Southeast Asia.

First and foremost, Tibet's highlands represent a strategic position of first-class value in the heart of Asia, for the very simple reason that a modernized and fortified Tibet is impregnable by land. Air bases situated at 12,000 ft. behind the Himalayas, rocket-launching sites and all the new weapons, which technological developments are going to create in a few years, are going to transform Tibet into a formidable military position. Roads are now being built from China to the borders of Assam, Sikkim and Kashmir. The mineral potential of Tibet is probably very great. Chinese and Russian technicians are going to make a thorough survey of its underground wealth, besides harnessing its water power.

Those who appreciate these matters are deeply impressed by the rapid Chinese advance under grueling climatic conditions. It is regarded as an indication of considerable progress in Arctic warfare which may demand a complete re-study of the defense plans for Alaska. Added to all the apprehension of a long drawn-out Far Eastern war, there is now anxiety about the possibilities of a Far Northern campaign.

Russian Influence in China

For hundreds of years, it has been China's policy to exclude Western influences, and it has been her ambition to extend her own suzerainty over as wide an Asiatic sphere as possible. But, in modern times, the means have been unavailable. It was not until Russia took a hand that it became practical to implement this policy.

The fact is that the whole structure of Chinese policy has been thoroughly permeated by Soviet influence and so has every nationalist movement in East and Southeast Asia. Without Russian help, none of these movements would create a major world problem, nor would China.

Dangers in Indo-China

The Vietminh forces of Ho-Chi-minh have launched the full-scale offensive. Indirect Chinese intervention is undeniable. Between 30,000 and 40,000 Vietminh troops were trained in China.

The present military situation favors the Vietminh forces. Besides the Chinese-trained troops, Ho-Chi-minh has about 100,000 regular troops as well as a number of irregulars behind the French lines. The regular forces are well equipped with modern weapons, especially artillery. They have even more modern radio equipment than some of the French forces. In fact, the French frontier catastrophe was brought about largely by superior equipment. Unfortunately, the French on the spot have been looking over their shoulders toward Paris, where an impotent parliament and unstable governments are woefully inadequate to any situation demanding leadership and initiative.

Unrest in Yugoslavia

The Yugoslav government publicly admits the gravity

of the food situation. Farmers are excluded from much of the normal food distribution and are, therefore, most reluctant to comply with government orders for the immediate autumn sowing of two and a half million hectares. It would mean using their last grain reserves. The farmers say that in the meantime they would starve.

The Yugoslav army is good on paper but politically unreliable. It will fight well only if it is given something to fight for. The opposition generally is unwilling to fight against Stalin merely for Tito. Neither of the two is considered better or worse than the other. America's unconditional financial support has caused many opponents of the regime to question the sincerity of Western anti-Communism.

It is reported that, regardless of the hostile attitude of Yugoslavia toward Greece, the Western Powers are putting pressure on the Greek government to restore rail communications with Yugoslavia. There are growing and grave misgivings in Greece over what is regarded as Western readiness to sacrifice proven friends to the interests of their very questionable and accidental Yugoslav partners.

It is important to realize that there is a growing feeling in Yugoslavia that the Western Powers are taking the same attitude toward Tito as they did toward the Russians during the war. Many potential friends of the West say that aid for Tito, with no conditions attached, is a serious mistake.

The Outlook in Hungary

Official propaganda is being increasingly concentrated on international affairs and the threat to world peace by the so-called Anglo-American imperialists. It is noticeable that this is the one Soviet-controlled country where Britain is more strongly attacked than the U.S.A. This, no doubt, is because of the traditional friendship for Britain, based on her long-established sympathies for Hungary.

The economic situation continues to be serious. Food shortages are partly due to drought but even more so to deliberate and persistent sabotage by the farmers themselves. Unable to meet their tax liabilities and threatened by collectivization, they simply refuse to work their land properly. Neither threats nor terrorism succeeds in getting anything approaching maximum production.

Seventeen new airfields are to be built. At least nine will be suitable for the heaviest bombers and are, therefore, clearly designed for the Russian air force. The orders are that they must be ready for use by August 1951.

The police forces are to organize special tank units equipped with light tanks and self-propelled guns. They are to be specially trained for action against partisan forces and parachute troops. The Workers' Militia is to be increased to 300,000 as a reserve for full mobilization. The government openly admits the existence of powerful underground forces, which cause considerable concern in view of the military program.

The foregoing is the sixty-third presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, cabled from London and published in *DESTINY* by special arrangement with the author.

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Seek Ye First the Kingdom of God

By HOWARD B. RAND

DUE TO CERTAIN Christian concepts which are often born of misguided emotionalism, there is an attempt to contend that it is contrary to the will of God to state that the needs of life, such as food, clothing and shelter, are a major part of the Divine blessings bestowed upon the human race. A radio evangelist recently referred to these material aspects of living as "another gospel" and his inference was that they are inferior in importance. He concluded that the Gospel of personal salvation is the only essential thing.

There is always a tendency to preach what amounts to a gospel of scarcity, as if it were the Lord's will that Christians should deprive themselves of the material comforts of life which foster a sense of personal well-being. But God's Word is filled with expressions of His delight in the prosperity of His people and His desire that their material as well as their spiritual joy may be full. The whole realm of nature offers further testimony to the lavish providence of God. He provides all material things in great abundance from seed to fruition and decks all nature — whether birds, flowers or autumn-foliaged trees — with bright colors that vie with the brilliant blue of the heavens above. No blacks or dull, drab shades have any pre-eminence in the world which the Lord has created.

It is conceded readily enough that nothing is more vital than personal salvation to provide forgiveness of sins for the sinner. But when a man is cold, hungry and ill, the most important thing to him at the moment is shelter, warm clothing and food. James challenged the righteousness of those who, under such conditions, would administer spiritual sedatives instead of supplying these material needs:

"If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2: 15-16.)

Essential Things

What, then, is essential? For the sick man, it is to be ministered unto; for the hungry man, it is to be given food; for the naked, it is to be clothed; for those buffeted by storm and cold, it is to be provided with shelter. In the very same degree, salvation is essential to those lost in trespasses and sins.

In another radio broadcast a minister of the gospel stated that God is not dealing with us now on a national basis, but as individuals only. We are not unmindful of the fact that God deals with us as individuals since even the very hairs of our heads are all numbered. But to say that God ignores the national aspect of human activities is to confess a woeful ignorance of His plainly declared statements in the Scriptures. In fact, if this opinion is held, very little can be understood of the messages of the prophets of the Lord.

Neither does it add to knowledge and understanding of the Scriptures to overlook the importance that Jesus Christ Himself has placed on the needs of life which contribute to human comfort and happiness and the means through which they are to be obtained by all. His whole mission, considered in its entirety, not only stresses the need for personal salvation, but emphasizes the works of righteousness, even on the part of nations in the administration of law. That the Lord is continually dealing with nations as well as with individuals was clearly recognized by Nebuchadnezzar, the King of Babylon, who said:

"And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4: 34-35.)

Judging the Nations

The New Testament further substantiates this fact of God's dealings with the nations, as illustrated by our Lord's prophetic announcement:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. 25: 31-32.)

Let it be carefully noted that it is the *nations* which are gathered before Him for judgment. The very fact that they are to be judged in this manner at the end of the age clearly indicates that God has been dealing with them throughout the ages and is now to demand an accounting from them of their stewardship. The rewards and punishments set forth here for *national* righteousness or unrighteousness are definite evidence that God has never abrogated His right to deal at all times with the collective group of individuals in the national aspect, judging them according to the way they have administered the affairs of state.

A further — and important — factor contributing to the circumscribed view taken by many Christian leaders that limits the scope of the message of the Bible is their failure to comprehend the significance of the Gospel of the Kingdom as distinct from that of personal salvation, each of which is essential in its particular field of application. As stated in *Joel's Prophetic Message and Warning*: *

"This phase of the Gospel [the Gospel of the Kingdom] and the Gospel of salvation are both necessary. The acceptance of the latter gives us citizenship in the Kingdom; while the acceptance of the former brings redemption to the nation." (Page 3.)

Mission of Jesus

The mission of Jesus was both to redeem and to save. He came as the Redeemer of Israel and, in the ac-

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complishment of this task through His death on the cross, He also opened the way for the salvation of every individual who would accept Him. The prophets of the Lord refer to the coming of a Redeemer who will save His people Israel and that act of redemption was to be wrought in behalf of the nation:

"Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." (Isa. 49: 7-8.)

In order for God to accomplish all He swore to do, He has continually dealt with His people throughout their entire history up to the present day. The Anglo-Saxon-Celtic peoples have actually witnessed the fulfillment of these promises, for they have indeed inherited the desolate heritages of the earth. In speaking of the work of the Lord as the Redeemer of Israel, the message through Isaiah is, "For the transgression of my people [Israel] was he stricken" (Isa. 53: 8).

As a matter of fact, the redemption of Israel is confirmed in the New Testament. When Zacharias, the father of John the Baptist, prophesied at the time his son was named John, he said:

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life." (Luke 1: 68-75.)

Organization of the Kingdom

Zacharias went on to declare that his son John would be the forerunner of the coming of this Redeemer. It is important to note here that this

prophecy of redemption is national in scope. This leads us to ask the question, Why of all people was it necessary for Israel to be redeemed? The escape of Israel from Egypt and the organization of the Kingdom at Mount Sinai is a familiar story. But the full significance of this latter event is completely overlooked by most theologians today, and because they do so, many have completely lost sight of the reason why it was essential to the Divine plan that Israel be redeemed.

In the annunciation to Mary we have the confirmation of the establishment of the Kingdom of God at Mount Sinai. Every Bible student will readily admit that the Kingdom over which Jesus Christ is to reign is the Kingdom of heaven established upon earth. But the Angel declared:

"And the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1: 32-33.)

God had sent a message through Moses addressed to the House of Jacob, calling upon them to become the nucleus of His Kingdom upon earth:

"Thus shalt thou say to the house of Jacob, and tell the children of Israel." (Ex. 19: 3.)

The Divine Charter

Then follows the terms of the charter setting forth the conditions that would constitute the people as His Kingdom:

"And ye shall be unto me a kingdom of priests, and an holy nation." (Ex. 19: 6.)

The people accepted the requirements and the Kingdom of God established upon earth became a reality. Only in the light of the recognition of these facts is it possible to understand much of what the Scriptures have to say about the Kingdom. Men have ignored these great truths and, in their study of the New Testament, they have neglected to investigate the background of the Kingdom and its organization. Instead they have insisted on spiritualizing its meaning, making its existence a vague ethereal thing.

The Disciples Knew

Every student of the New Testament should have taken his cue from the attitude of the disciples of our Lord in response to His question when He asked them if they understood the meaning of the parables referring to

the Kingdom. "They say unto him, Yea, Lord" (Matt. 13: 51). They understood because they were well acquainted with the fact of the organization of the Kingdom at Mount Sinai. The disciples of our Lord were not only well acquainted with the existence of the Kingdom of God, but they also recognized the necessity for the redemption of Israel. The two who discussed the events that had taken place in Jerusalem at the time of the Crucifixion exclaimed during their walk with the Lord to Emmaus:

"But we trusted that it had been he which should have redeemed Israel." (Luke 24: 21.)

Bill of Divorcement

Why was it necessary for Israel as a nation to be redeemed? According to modern teaching the salvation He brought into being for the individual through His sacrifice comprises all that is essential. But the Bible teaches far more than that concerning the whole purpose of His sacrificial death. Jeremiah informs us that at the time the northern ten-tribed Kingdom, or House of Israel, was carried away captive into Assyria God wrote them a bill of divorce for having been untrue to Him. However, he did not write such a bill for the southern two-tribed Kingdom, or House of Judah. Thus, Israel, but not Judah, was divorced; therefore, the prophet addressed Judah:

"Hast thou seen that which backsliding Israel hath done? She is gone up upon every high mountain and under every green tree, and there hath played the harlot. And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord. And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever." (Jer. 3: 6-12.)

Israel and Judah

It should be carefully observed by students of the Scriptures that the prophet makes a clear distinction here between the two main branches of all Israel, referring to the northern ten-tribed Kingdom as Israel and to the southern two-tribed Kingdom as Judah. This distinction is clearly kept in the writings of all of the prophets. It has remained for the modern theologian and Christian teacher to use the terms Israel and Judah interchangeably and thus contribute to the general confusion in existence today concerning the story the Bible tells. Actually, the key unlocking the messages of the prophets directed to our generation is the recognition that the House of Israel, the House of Judah and the House of David each have a history and destiny of their own and that there are specific prophecies applying to each one which cannot be rightly understood if misapplied. When these facts are recognized, and the identity of the people to which reference is made is correctly established, the messages of the prophets provide us with understanding of the significance of events as God continues to deal with His people in modern times.

The fact that it was Israel and not Judah to whom God gave the bill of divorcement changed the course of history for the House of Israel for generations to come and had a marked effect upon the peoples with whom they later came in contact when they moved from the land of their captors westward across Europe. Under the law of divorcement the wife who had been put away and had married another could not return to the husband who had divorced her even though the second husband died (see Deut. 24:3-4). The Prophet Hosea points out that Israel was not only divorced but had gone after other lovers, so the message addressed to the daughters of the adulterous mother is:

"Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst." (Hosea 2:2-3.)

Divorced Israel

The entire subject of the divorcement of the House of Israel is discussed

in *Documentary Studies*, Vol. I,* from which the following excerpt is taken:

"The Bible thus records the divorcement of Israel but not of Judah. This is important. Under the law a divorced woman ceased to be the wife of him who had given her a bill of divorcement and sent her away. This accounts for the statement made through Hosea, the prophet, when of Israel God declares: 'For ye are not my people, and I will not be your God.' (Hos. 1:9.)

"Because Israel found herself in this hopeless state, divorced by God and therefore not His people, Ezekiel, in the vision of dry bones, quotes the House of Israel as saying:

"Our bones are dried, and our hope is lost: we are cut off for our parts [i.e., as for us, we are quite cut off, or clean cut off]. (Ez. 37:11.)

"This condition of the House of Israel cannot be fully appreciated by students of Scripture until they recognize that Israel in this state of divorcement stood in relation to God like a divorced woman to her former husband. Thus, as stated through Hosea, Israel had ceased to be His wife and God her husband. Following that divorcement Hosea declares of Israel:

"And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now.' (Hosea 2:7.)

"Israel found that she was unable to return because, under the law of divorcement, when the husband has put away his wife and she goes after another, even though the second husband may die, she cannot return to her first husband. It is only in the death of the husband who gave her the bill of divorcement that she will be set free from the curse of the law. Paul brings this out clearly:

"For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.' (Rom. 7:2.)

"Death nullifies the law and herein lies the need of the redemptive work of our Lord. Israel had been His people but because of sin He put them away, writing a bill of divorcement, and the House of Israel became 'not his people.' From this hopeless state only the first husband could redeem them, and that redemption must be accomplished by His death.

"Through the Prophet Isaiah God addresses Israel, setting forth a glorious future, indicating that He will deliver her and bring about the restoration of the people whom He had divorced:

"Thus saith the Lord, In an acceptable

time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth. . . . Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.' (Isa. 49:8-13.)

"God now refers to His people as having forgotten Him, but He will not forget them:

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands."

"Moffatt renders this last sentence: 'Look, Sion, I have printed your walls plain on both my hands!'

"But Isaiah declares that Israel's walls are called Salvation, so graven upon the palms of His hands are the prints of the nails when He redeemed His people. To redeem is to deliver, rescue or reclaim that which originally belonged to one but which had been sold or sent away. God had divorced Israel and sent her away and for her idolatry she was sold into Assyrian captivity. Our Lord's work of redemption was for the purpose of rescuing her from this hopeless state that she might again become His people. In redeeming Israel He brought salvation to all who, through Him, would be reconciled to God.

"The *Companion Bible*, in a footnote, refers to *graven* as denoting permanence. Resurrected and in His glorified body, Jesus demonstrated to Thomas the permanency of those marks when He said to him:

"Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.' (John 20:27.)

"The imprints of the nails graven upon the palms of His hands demonstrated that He was willing to endure the suffering of the cross in order to redeem His people. He who thus suffered for Israel cared for them through all their troubles:

"For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.' (Zech. 2:8.)

"If the House of Israel were to receive this promise of ultimate greatness, how, then, were they to be restored to favor with God under the requirement of the law? It would be impossible for them to come under blessings of the Covenant while in a divorced state.

"Following the statement of the glory which would come upon His people, the Lord asked certain questions of the sons and daughters of Israel. These anticipated

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the divorced state of the House of Israel being raised as an issue against the possibility of fulfillment of the promises upon this people.

"Thus saith the Lord, Where is the bill of your mother's divorce, whom I have put away? Or which of my creditors is it to whom I have sold you?" (Isa. 50: 1.)

"Then came the statement that Israel sold herself for her iniquities and because of her transgressions was put away by God. *Then this most significant query:*

"Is my hand shortened at all, that it cannot redeem? Or have I no power to deliver?"

"In other words, the Lord asked if there was no way by which He could redeem Israel from the hopeless state of her present condition. Could He not devise a way to set her free from the curse of the law so that she could again become His people? The Lord then proceeded to demonstrate His might and power in the physical universe and then prophesied of the day to come when, as the Son of man and Redeemer of His people, He would come to Zion (Isa. 59: 20) and, as the Messenger of the Covenant (Mal. 3: 1), set them free!

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." (Isa. 50: 6.)

"The next two chapters are calling Israel to awaken to her origin and identity and, in the light of such knowledge, to assume the responsibilities God requires of her: putting on the garments of righteousness." (Pages 53-56).

Importance of Redemption

The importance of the redemptive work of our Lord, the purpose of which was to restore Israel to favor with God as His Kingdom people, is entirely overlooked by those whose conception of Scriptural teaching is confined to presenting the Gospel of salvation only. Urgent as the personal phase of the Gospel is where the individual is concerned, the need for national redemption is also of paramount importance to bring relief from poverty and suffering which are the result of privation of any kind, as well as to provide opportunities under conditions of righteousness in the administration of law, enabling men to prosper in all they undertake to do. Perhaps the greatest of all benefits accruing from the restoration of Kingdom administration is expressed in the National Covenant made with Israel at Sinai:

"And the Lord will take away from thee all sickness." (Deut. 7: 15.)

In that day every hospital in the

land will be emptied, for He who forgives our sins will also heal all of our diseases (Ps. 103: 3). The literal fulfillment of Isaiah's statement will then be brought about:

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." (Isa. 35: 3-6.)

Righteous Administration

All this, and more also, is embodied in the proclamation of the glad tidings of the Kingdom and to belittle its place in the Divine plan is to despise the Word of the Lord. Under the administration of the Law of the Lord, when Jesus Christ, as King of kings and Lord of lords, will have assumed His great authority and reigns over His people, righteousness will be the keynote of the Kingdom:

"The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11: 2-9.)

Seeking the Kingdom

The essence of the Gospel of the Kingdom is in the proclamation of the coming of universal peace under the righteousness of the Law of the Lord, when all men everywhere will be contented, healthy and happy, living in

security with none to make them afraid. It was the fact that the application of the justice, equity and perfection of the Law of the Lord must precede the realization of its benefits that led Jesus to urge the acceptance of His counsel concerning the importance of "first things first" in relation to the Kingdom of God when seeking after the food, clothing and shelter so essential to human comfort and well-being:

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness [the administration of His laws]; and all these things [the needs of life] shall be added [given] unto you." (Matt. 6: 31-33.)

Smith and Goodspeed translate this:

"So do not worry and say, What shall we have to eat? or What shall we have to drink? or, What shall we have to wear? For these are all things the heathen are in pursuit of, and your heavenly Father knows well that you need all this. But you must make his kingdom, and uprightness before him, your greatest care, and you will have all these other things besides."

Ferrar Fenton renders it:

"Never therefore fret, saying, What shall we eat? What shall we drink? nor How shall we find clothing? for the heathen hunt eagerly for all these! Your heavenly Father knows that you need them all. But first secure the Kingdom of God, and His righteousness; and all these things will be ready for you."

Citizenship in the Kingdom

By means of the Gospel of salvation, individuals are reconciled with God through His Son Jesus Christ and thereby are assured of citizenship in His Kingdom. In the acceptance of the Gospel of the Kingdom, statesmen will be led to administer the affairs of the nation in accordance with the justice and equity of the Law of the Lord. With the establishment of the righteousness of Kingdom administration, all nations will ultimately have the assurance of peaceful habitations and will even see the eventual outlawing of war:

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law

shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." (Micah 4: 2-4.)

But all those who wish to have these blessings must conform with the requirements which will make their citizenship in the restored Kingdom certain. Under the Old Covenant citizenship in the Kingdom was secured through circumcision of the flesh and by conforming with the ordinances of the law, observing the ritual as required. Under the New Covenant, the first requirement is circumcision of the heart by faith in Jesus Christ as Saviour, followed by obedience to all the commandments of the Lord. Jesus emphasized the need for a stricter observance of the righteousness of the Law of the Lord (omitting the ritualistic ordinances which were abolished by His sacrifice on the cross). He condemned the Scribes and Pharisees for their outward show of righteousness and pointed out that obedience to the spirit of the law is of equal importance with obedience to the letter of the law:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy [the law], but to fulfill [the prophets]. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5: 17-20.)

New Covenant Terms

The Pharisees and Scribes were meticulously observing the letter of the law, outwardly appearing to be men of faultless righteousness, but Jesus told His disciples that if they expected to become citizens of the Kingdom of God, they would have to exceed the righteousness of the Scribes and Pharisees. He gave examples of

what would be required of His followers. Citing the law, "Thou shalt not kill," He pointed out that one who hates his brother without a cause violates this law. Referring to the law, "Thou shalt not commit adultery," He said to look upon a woman to lust after her is to commit adultery in the heart.

In no way did Jesus change the law; He simply explained the application of the spirit of the law, showing that its violation is in the first place a matter of the heart's desire. Thus, the followers of our Lord are duty bound to keep themselves free from evil thoughts and desires, becoming masters of the appetites of their bodies and the desires of their hearts.

Jesus' discussion of the application of the law with His disciples was an illustration of the terms of the New Covenant, by means of which the law is put into the inward parts and indelibly written upon the heart. This brings Jeremiah's prophecy to our attention:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Jer. 31: 31-33.)

Many outwardly obey the law of the land today for fear of the consequences of its violation, while in their hearts there is a desire to break its requirements. But those in whose hearts the laws of righteousness are written will keep the Law of the Lord regardless of any circumstances in which they might be placed, affording an opportunity for the unobserved violation of its requirements. This is the type of obedience of which Jesus spoke, which will assure the Christian of citizenship in His Kingdom.

Least in the Kingdom

It is extremely unfortunate that many Christian leaders today are unaware of these simple requirements, while some even deny the necessity to observe the Law of the Lord in this age of Grace. Though they may enter

the Kingdom because they have accepted Jesus Christ as their personal Saviour, their refusal to obey the Law of the Lord, even to the point of teaching others to disregard its requirements, will bring them obscurity in the Kingdom according to the teachings of Jesus.

Invited Guests

Is it your heart's desire to make your citizenship in His Kingdom sure to the point of being willing to comply with all the requirements? An invitation to you to take your place in the Kingdom of God will depend upon your fitness as exemplified in the Parable of the Marriage of the King's Son:

"The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." (Matt. 22: 2-14.)

Invitation Rejected

This is a parable of the Kingdom of God. The preparation for the marriage of God's Son was completed when Jesus Christ presented Himself at the Temple to be accepted by the Jews as their coming King. The invited guests summoned to attend were the Jews, but they made light of it all, going their respective ways and refusing to heed the summons. Some

turned upon the servants bringing the invitation and despitefully used them and even slew them. The result was that God was angry with the Nation of the Jews for the rejection of His invitation and, as the Lord of Hosts, He permitted the Roman armies to destroy those murderers and burn their city. The armies of Rome overwhelmed the Jewish nation and burned the city of Jerusalem.

Gathering New Guests

Thereafter God sent His servants forth to gather new guests from the highways and invite them to attend the marriage of His Son. At the commencement of the Christian era the disciples began to carry out this mission. The Lord had said:

"But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." (Matt. 10: 6-7.)

The gathering of the lost sheep of the House of Israel who were at that time scattered abroad was to be accomplished first. This was to be, as a matter of fact, the regathering of those who were lost because they were divorced from God and it was to be accomplished by the proclamation of the Gospel of redemption. Throughout the Christian era countless thousands of Israelites have accepted the Gospel and have found redemption and salvation through Jesus Christ. In fulfillment of the Divine promises, Israel, redeemed and restored to the favor of God, has been preparing to carry out His mission:

"I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." (Isa. 49: 6.)

Along with those of Israel who have complied with the conditions giving them citizenship in the Kingdom, there have been gathered out of all nations those who are also to partake of the blessings of the Kingdom. In the Book of Revelation John recorded his vision of the regathering of Israel and, following that, he saw a great multitude of Gentile people entering with them into the full blessings of the restored Kingdom:

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." (Rev. 7: 9.)

The Marriage of the King's Son

The fact that the parable speaks of the marriage of the King's Son has a definite chronological significance. It has already been pointed out that the first invitation, which was directed to the remnant of His people known as the Nation of the Jews, was issued during the First Advent of Jesus Christ. The wedding plans having been changed due to the defection of Jewry, the wedding is now to take place at the Second Advent of the Lord when He will be reunited with His people Israel in marriage. There is no possibility that this could take place before His triumphant return. Actually, it is more correct to use the word *remarriage* in keeping with the full meaning of the symbolism of the restoration of the House of Israel from her divorced state. That is the reason the word "wife" is used, rather than "bride," in John's prophetic statement:

"Let us be glad and rejoice, and give honour to him: for the marriage [i.e., remarriage] of the Lamb is come, and his wife hath made herself ready." (Rev. 19: 7.)

However, in the long process of gathering the new guests preparatory to the day when the marriage of the Lamb of God is to take place, both worthy and unworthy persons have been brought into the Kingdom, since the Lord's parable designated that "both good and bad" were to be invited. During the Christian era many have come into the nations of the Kingdom in order to benefit from its material blessings; yet among them there have been multitudes who have had no intention of complying with the spirit of the aims of the Kingdom, nor do they wish to conform with the Divine plan for the establishment of righteousness within its borders.

The Separation

There is, therefore, to be a separation just before the wedding feast takes place and this is dealt with in detail in other parables given by Jesus. Explaining the Parable of the Sower, Jesus said:

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13: 41-42.)

Thus, the "bad" who have not taken advantage of their splendid

opportunity in the Kingdom to become "good" are to be finally removed from the Kingdom. This is also borne out in the Parable of the Net cast into the sea in which "all kinds" were gathered in, the good being separated from the bad which are thrown away:

"So shall it be at the end of the world [age]: the angels shall come forth, and sever the wicked from among the just." (Matt. 13: 49.)

Outer Darkness

Both a physical as well as a spiritual separation from the Kingdom are indicated by the statements of the Lord, for a division is to be made between the just and the unjust. There will be many who, though by birth they are of the seed of Abraham, will lose their place in the Kingdom because they have refused to comply with the conditions essential to the retention of their citizenship. The land of "outer darkness," mentioned by the Lord as the place where they will be banished, is beyond the confines of the established boundaries of the Kingdom. Isaiah had this distinction in mind between the lands of Israel in the day of their restoration and the outer world, still in darkness, in his message addressed to the Kingdom people:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." (Isa. 60: 1-2.)

While death during the time of great tribulation, with intensified violence just prior to the triumphant return of Jesus Christ to earth again, will remove many from the Kingdom, yet at the time of the Advent itself there will be a further removal of many who escaped death but who still refuse to comply with Kingdom requirements. In this way the Kingdom itself is to be cleansed of *all* who offend and do evil.

It will mean the removal, not only of all those criminally inclined, but also those who are subversive, along with the fellow travelers. They will all be sent out into outer darkness. There they must live under the maladministration of the ideological types of governments for which they expressed a preference and to which they gave support while they partook of the hospitality and blessings which

were theirs while living within the borders of the Kingdom. No wonder the account states, "There shall be weeping and gnashing of teeth!" When they catch a glimpse of the blessings which are to accrue to those privileged to live in the Kingdom under the administration of perfect laws of justice, they will at last realize that to have to leave that perfect state to take up their abode under the injustice of a police state beyond the borders of the Kingdom will be to go from the presence of the light of the sun into the outer darkness of a lightless night.

From Every Race

Therefore, there will be those who by birth should have remained in the Kingdom but who, through their refusal to comply with the requirements of citizenship, will lose this privilege. Conversely, there will be those who, lacking this right by birth, will acquire the privilege of becoming citizens through faith in Jesus Christ. From every nation and from every race, irrespective of the color of their skin, men and women will come to partake of the blessings of the Kingdom because, through Jesus Christ, their Saviour, they will have secured citizenship there. Speaking of the faith of the Centurion, Jesus said:

"Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 8: 10-12.)

Lacking the Wedding Garment

But what of the guest who was discovered at the feast without a wedding garment?

"When the king came in to view his guests, he saw a man there who was not dressed in a wedding-robe. So he said to him, 'My man, how did you get in here without a wedding-robe?' The man was speechless." (Matt. 22: 11-12, *Moffatt Trans.*)

How did it happen that the man remained as a guest at the wedding feast when he did not possess the proper wedding garment? What was the wedding garment or robe that he lacked? The second question may be answered first by referring to Isaiah:

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." (Isa. 61: 10.)

It will be recalled that in the Parable of the Prodigal Son, when the wastrel finally returned home, his father gave the order, "Bring forth the best robe and put it on him." This, in the symbolism of the parable, was the robe of righteousness to cover the filth of sin by which the son had disgraced himself when he was away from his father's house.

Referring again to the great multitude without number who will stand before His throne in the Kingdom, the statement is made that they are "clothed with white robes." John's description of the apparel of the restored wife explains the significance of the white robes:

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." (Rev. 19: 8.)

Having this understanding of the nature of the wedding garment, we must next discover how it happened that the man was at the wedding feast without being properly attired. We have seen that evil persons in opposition to Kingdom righteousness will have been removed from the Kingdom, together with every subversive group, yet this man typifies a small number who will remain in the Kingdom at the time of the coronation of the King although not clothed with the garments of righteousness.

It is evident that outwardly the man appeared to belong there, for, coveting the blessings of the Kingdom, his desire was to be numbered among its citizens. He had made every effort to appear to conform with all the requirements of citizenship, but, nevertheless, he lacked the one essential requisite — faith in the Lord Jesus Christ as his personal Saviour.

The intruder was able to pass every other inspection dealing with outward appearances, speech and action, but because nothing shall hurt or destroy in all His Kingdom (Isa. 11: 9), no man can be admitted whose heart bears any taint of the possibility of unrighteousness. When accused of not having on the wedding garment, the man was speechless because he knew that his innermost thoughts were an open book to the One who

addressed him. No doubt all present at the feast were astonished at what happened, for from all appearances he had seemed to be one of them.

Had the intruder given earnest heed to the admonition of Jesus to seek first the Kingdom of God and His righteousness, he would not have lost the coveted prize of citizenship in the Kingdom of God; nor would he have been cast out into outer darkness to be numbered among those in active opposition to His Kingdom:

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." (Matt. 22: 13.)

During the stirring days of restitution, as preparations go forward to complete the establishment of the perfection of the Kingdom of God upon earth, this intruder will be the one who mingles among the citizens as one of them. When the critical hour arrives, and the guests are all seated, the King will make His appearance and will make His own inspection of the wedding party. The final test of the worthiness of every guest, qualifying him to be present, will be made by the King Himself, for He alone can accurately read the thoughts and intents of the hearts of all men.

In this final testing — this deep searching by the Lord of the hearts of all — the leaven of unrighteousness will be discovered and removed, for, if left to germinate and increase, it would later mar the perfection of Kingdom righteousness. It is absolutely essential that no one enter the Kingdom who is unfit for citizenship there, because in that day, "Thy people also shall be all righteous" (Isa. 60: 21). Now is the acceptable time to earnestly heed the Lord's warning:

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21: 36.)

The Divine admonition to each individual is to *watch* and *pray* in order to be *accounted worthy to stand* in preparation for the Perfect Day to come when God will establish His everlasting covenant of peace with His people as promised in the words of Isaiah (Isa. 61: 8-11): "I will make an everlasting covenant with them. And their

(Continued on page 24)

Crisis in Korea

December 2, 1950

UNITED NATIONS FORCES in North Korea on November 24 launched an offensive which, it was hoped, would sweep to the Manchurian border and quickly end the Korean war. The commanders also wished to ascertain if the Chinese Communists intended to commit the massive armies massed in Manchuria just over the Korean frontier.

The answer came quickly. On November 26 the Chinese Reds hurled a gigantic attack against the advancing United Nations troops. Certain South Korean units crumpled under the weight of overwhelming numbers, and Communist forces poured through the gap in a maneuver aimed at trapping and destroying the bulk of American troops in Korea. A military disaster of the first magnitude threatened.

The sudden devastating Chinese attack stunned the Western world. Overnight the specter of a fearful third world war loomed on the very doorstep. Foolishly sanguine leaders, certain that Russia would not risk a major war, now knew differently. Caught unprepared, they faced a nightmarish set of alternatives: disastrous concessions to the Kremlin gangsters, a major war against Communist China, or a final showdown with Russia.

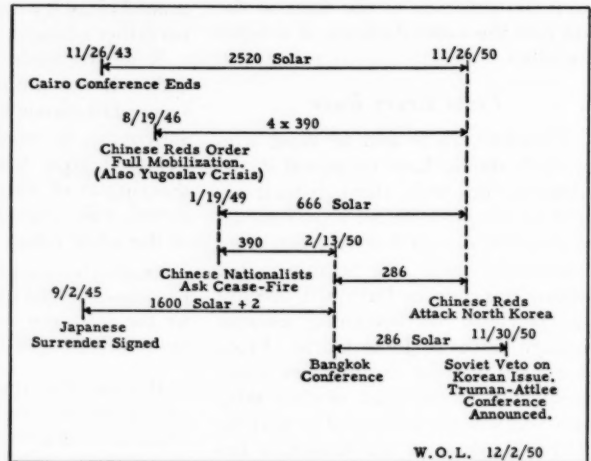
The accompanying chart shows the sharply significant chronological markings of the November 26 Chinese attack. It came precisely 2520 days solar after the Cairo Conference (United States, Britain, China) closed on November 26, 1943. It came 4 x 390 days after August 19, 1946 when the Chinese Communists ordered mobilization for full-scale civil war against the Nationalists. (The 1946 date also marked the second plane incident in the Yugoslav crisis.)

In addition, November 26, 1950 was 666 days solar after the Chinese Nationalists asked a cease-fire on January 19, 1949 and 286 days after the Bangkok Conference (where American diplomats sought to set up an effective policy against Communism in the Far East) opened on February 13, 1950.

The 666 measure is the solar termination of a cycle whose mean and lunar dates are noted near the center of the chart accompanying the article, "Final Throes Near,"

in this issue. Study the remarkable sequence of events unfolded on the terminals of this cycle by referring in order to the fulfillment noted for November 6, November 16, and finally November 26.

The United States pressed for Security Council action against the Chinese Reds. On November 30 a resolution asking them to withdraw from North Korea was vetoed by Russia. This cleared the way for the issue to go to the General Assembly.



Also on November 30, it was announced that British Prime Minister Attlee would confer with President Truman in Washington to discuss Anglo-American policy in the grave world crisis. The date, noted on the accompanying chart, fell 286 days solar after February 13, 1950.

As this is written, there is reason for hoping that United Nations forces may form a new line and stabilize a front in North Korea. But whether they succeed or not, the meaning of late November's developments is unmistakable. The shadow of civilization's darkest hour now falls full across the world.

— W. O. L.

(Continued from page 14)

Trends and contingencies already shaping will shortly bring Western civilization to its most critical hour. The last respite may well have ended as the Korean war erupted. The shaking process ahead will leave much in ruins, but only then can the work of restoration begin.

(Continued from page 23)

seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he

hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

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Divine Timing

By J. BERNARD NICKLIN

OVER SIXTY YEARS ago Grattan Guinness wrote: "Divine wisdom has seen fit to order human history according to a chronological plan measured not only in days . . . but by years." Evidence that such a Master Plan is actually functioning in current history on a time basis has been frequently advanced in these columns for years past. Can the existence of such a Divine Plan be conclusively demonstrated?

As we approach the 33rd anniversary of the Deliverance of Jerusalem, the time may be appropriate to examine anew the credibility of the whole subject.

The Hypothesis

Briefly, it may be stated thus:

When asked, "What shall be the sign of Thy Coming, and of the End of the world [age]?", our Lord gave His disciples to understand that this closing period would commence with a world war:

"Nation shall rise against nation, and kingdom against kingdom." (Matt. 24: 7.)

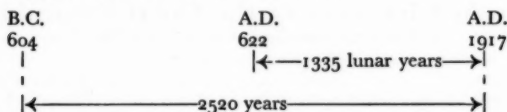
This war, with its bloodshed, followed by famines, pestilences and earthquakes, would signify the beginning of "sorrows" — literally "travail" — a period of world travail, the pains of which would end in deliverance. The event that started such a world conflict was the assassination of the Archduke Ferdinand of Austria, June 28th, 1914.

Another sign given by our Lord that this final era had begun was to be Jerusalem's deliverance from alien domination:

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21: 24.)

In his book, *Light For the Last Days*, published in 1887,* Grattan Guinness made a remarkable forecast. Accepting the view that the "times of the Gentiles" represented 2520 years, he perceived that the clue for dating the commencement of this period was to be found in the statement, "Thou art this head of gold" (Dan. 2: 38), addressed by Daniel to Nebuchadnezzar. Accordingly, he measured forward 2520 years from that monarch's accession to the throne of Babylon, B.C. 604, and arrived at 1917 as the year that should terminate this long period of Gentile rule over Jerusalem.

Guinness noticed that 1917 would also coincide with the 1335th year of the Mohammedan calendar — the Gentile power that for more than twelve centuries had trodden Jerusalem under foot — and 1335, as we know, is a period that spells "blessing." The following graph appears on page 343 of the above-mentioned book:



The accuracy of this interpretation was apparent when

*Now out of print.

Jerusalem's liberation was effected by a British army on December 9th, 1917.

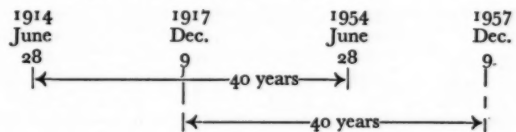
But if this event marked the end of Gentile down-treading, should not the Holy City have then passed back to Israel? As Israel was to become a "nation and a company of nations," that, and the fact that Jerusalem then came under British rule, goes far towards identifying Britain as lost Israel. And Britain's temporary withdrawal after 31 years of occupation by no means cancels out the significance of her arrival there in 1917.

The final crisis of this age more than once is referred to in prophecy as a "shaking" of the nations. Haggai speaks of it as such, and three times mentions a date that would then mark the beginning of a new epoch of blessing for Jerusalem: "The four and twentieth day of the ninth month . . . from this day will I bless you" (Hag. 2: 18-19). The Jewish calendar differs from ours year by year, yet in 1917 it happened that this very day fell on December 9th.

How long would this final world travail last? Within the space of a "generation," for Christ said:

"This generation shall not pass, till all these things be fulfilled." (Matt. 24: 34.)

The Greek word here translated "generation" is "genea," which elsewhere in the New Testament (Heb. 3: 9-10) represents 40 years; so that, it would seem, the time of trouble entered 1914-1917 should end at latest by 1954-1957; or, in terms of days:



Three witnesses confirm this "timing."

Bible Day-Periods

Comparing Daniel's prophecy of the "Time of the End" (Dan. 12) with our Lord's prophecy of the "End of the Age" (Matt. 24 & Luke 21), we find that both relate to the same epoch. The three periods mentioned by Daniel, therefore, must also apply. Two of them are definitely associated with Israel:

1260 days (Dan. 12: 7) is referred to as "a time, times and a half."

a "time"	=	360
two "times"	=	720
half a "time"	=	180

1260 days

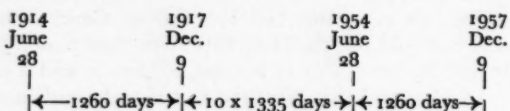
1260 is the half of "seven times" (2520), which, as a period of years, is that of the "Times of the Gentiles."

1260 as "forty and two [prophetic] months," is given in Revelation 11: 2 as a period relating to Jerusalem's down-treading.

1335 days (Dan. 12: 12) is a period leading to blessing.

Very early in these researches Mr. F. M. Lawson discovered that the 1260 days had run out as a last link in the

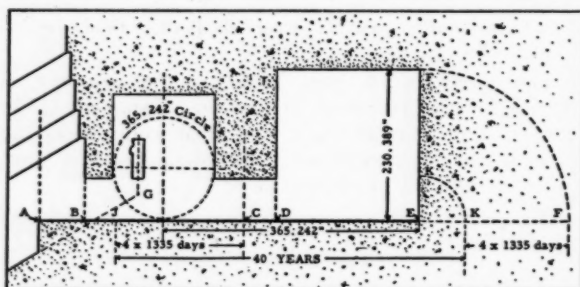
long period of Gentile treading down. It had been the exact interval between the Archduke's assassination, June 28th, 1914, and Jerusalem's deliverance on December 9th, 1917. Some time afterwards it was observed that the interval between the latter date and June 28th, 1954 was 1335 multiplied ten times. Hence, the "generation" foretold by Christ can be expressed in terms of these two Daniel periods: 40 years = 14,610 days = 1260 plus 10 x 1335 days.



It is comforting to reflect that the main day-period of this epoch is one that points to a happy ending.

The Great Pyramid

Some thirty years ago Mr. David Davidson succeeded in unraveling the intentional geometric and prophetic chronograph embodied in the Great Pyramid. And in his important book, *The Great Pyramid: Its Divine Message*,* published in 1924, he shows the horizontal floor line of its last passage system, which ends at the south wall of the King's Chamber, to represent, on a scale of an inch to 30 days, the period from August 2nd, 1909 to August 19-20th, 1953. (An outline of this final section and its time-scale is given below.)



A = August 2nd, 1909 B = August 4-5th, 1914 C = July 3rd, 1932
D = September 16th, 1936 E = August 19-20th, 1953 F = July 23rd, 1972
G = September 17th, 2001 J = December 9th, 1917 K = December 9th, 1957

We were at first skeptical, until we noticed that if the inch-month scale be extended vertically, beyond August 19-20th, 1953, to the Top of the King's Chamber, July 23rd, 1972, the combined measurements (AE plus EF) exactly total 23,000 days, i.e., Daniel's period of 2300 days (Dan. 8: 14) for the "cleansing of the sanctuary," multiplied ten times.

Later, we discovered that our important key-date, December 9th, 1917, (J), also had a prominent place; that it stood, in fact, exactly 4 x 1335 days prior to the center line of the Second Low Passage, July 23rd, 1932 (C), while a similar interval separates December 9th, 1957 (K) from the Top of the King's Chamber, July 23rd, 1972 (F). The two systems, Bible and Great Pyramid, representing the end of this age, dovetail precisely; and the "generation" of which Christ prophesied is thus strikingly confirmed.

World Events

Prophecy is proved true by events. Does the "generation" under review reveal a time-pattern of happenings in

* \$12.00 postpaid. Destiny Publishers, Haverhill, Mass

which Daniel's day-periods figure as connecting links?

As space is limited let us confine ourselves to two or three examples which involve chiefly cycles of 1335 days and relate to Israel; one of them, as we shall see, distinctly answers to an event Christ prophesied would happen.

The first conference of the British Commonwealth, fully developed as a "nation and company of nations," following the Statute of Westminster, officially opened at Ottawa, July 21st, 1932, and for business on July 25th, the mid-date of its opening thus being July 23rd, 1932. This latter date was exactly 4 x 1335 days from December 9th, 1917.

In Christ's Olivet prophecy, following the world war at the start when "nation would rise against nation, and kingdom against kingdom," there would come at a later stage in the epoch a time of "great tribulation, such as was not since the beginning of the world" (Matt. 24: 21). Unless we are mistaken this, or the first phase of it, was World War II, the European stage of which exactly fits into the chronological plan.

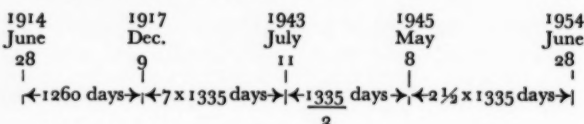
From Jerusalem's deliverance, December 9th, 1917, 1260 plus 5 x 1335 days ended August 31st, 1939, when Hitler gave the order for hostilities to begin; 7½ x 1335 days ended May 8th, 1945 (VE-Day) when the war in Europe ended.



Observe the perfect balance in the above timing!

President Roosevelt spoke of the *Invasion of Sicily*, July 10-11th, 1943, as "the beginning of the end." How right he was. This combined operation of the armies of a "nation and a company of nations" and "a great people" was the beginning of a succession of victories in Europe, ending in the overthrow of the Fascist and Nazi powers.

But again note the timing. July 11th, 1943 was exactly seven cycles of 1335 days from the deliverance of Jerusalem; a half cycle of 1335 days prior to VE-Day; and three cycles prior to June 28th, 1954.



What does it all mean? Are not these synchronizations conclusive evidence of a Master Plan operating in current history on a time basis, showing that prophecy relating to the end of the age is being fulfilled, and that the climax is fast approaching.

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A Commentary On Galatians

By H. J. STERLING and MAJOR J. C. COOKE

Introduction

IN READING PAUL's epistles we have become so accustomed to what is generally accepted as the spiritual interpretation that we have failed to grasp the comprehensive doctrine surrounding the word "law" and, what is of equal importance, his delineation covering the racial segments to whom his epistles were addressed. Organized religion has failed to recognize these important aspects and, as a result, has so distorted the truth by creating a curriculum of meaningless dogma that the Christian world has failed to grasp the plan of God for the salvation of humanity.

This plan, the prerogative of the Creator, has as its central theme a chosen people constituting His nation Israel (not Jewry). At no time in the past has the sovereignty or duties and obligations under God's Perfect Law been transferred to a "gentile" church. This claim has no foundation in fact, either Biblical or secular, and because of this erroneous teaching, we have failed to understand the logic of the Apostles' messages.

In Paul's letter to the Galatians he is addressing the seed of Abraham, Isaac and Jacob to whom God confirmed His unconditional Covenant regarding His Kingdom (Israel) on earth. His exposition is simple if his use of the term "law" and its synonyms is understood, coupled with their relationship to the recipients — the sons of God. Paul is proclaiming our Lord Jesus Christ as Saviour, Priest and King; His sacrifice replacing "ritual" under the Mosaic Covenant; the implementing of God's perfect laws, the requisite of "love"; the literal return of Christ as King and the regeneration of His Israel people to carry the Gospel of His Kingdom — in which is included salvation of the individual — to all mankind. This is the heritage and destiny of God's chosen people Israel, of which the Christian Church is but a part. It is only when Paul's Epistles are read in this light that they are understandable.

Chapter I

Paul wrote this Epistle to the assemblies of early Christians in Galatia, that part of Asia Minor now called Turkey, in order to correct the false doctrines there prevalent, due to the contrivance of some among them to pervert the simple truth: that the gift of God in the sacrifice of His only Son replaced the old "law" of ritual and sacrifice.

Paul certified to the brethren that the historical fact of this better covenant of His blood was revealed to him by God and that, in spite of his former conviction and belief in "the Jew's religion," he was now convinced of the New Covenant teaching. He assured them that the particular part of the Mosaic Covenant ordaining animal sacrifice under the rites and ceremonies of Judaism was annulled, that he was called, by the favor of God, to preach the Faith; that is, belief in the Atonement of our Lord Jesus Christ in contradistinction to the rites of atonement under the "law of ordinances" and, what is of equal importance, belief in the promises made by God to the fathers.

The foregoing is not only a summary of the first chapter, but it contains the underlying truth and substance of the whole Epistle. Failure to appreciate this, and consider the circumstances under which the early converts first heard the Good News of the Saviour — also Paul's difficulties in combating the outlook of those imbued with perverted ideas of how the new faith might be blended with the old — is the source of much misunderstanding of the simple doctrine set out by the Apostle.

In order to understand the outlook of those to whom the Epistle is addressed, it is necessary for us to know what was then, at that time, the Faith of ancient Israel as practiced by the Jews. The Faith of the fathers was inclusive. It was based on the unconditional covenant to Abraham and the Mosaic Covenant with God's nation Israel at Sinai. It also embraced belief in the final restoration of the Israel

nation through their Messiah and King. All these aspects of the Faith are dealt with or touched upon in this Epistle.

To follow Paul's discourse it is well that we have a clear picture of the Mosaic Covenant. This consists of two main parts which for brevity can be termed Ritual and Law:

1) Ritual, or the Law of Ordinances, pertaining to sacrifices and the rites and ceremonies of worship and atonement.

2) Law, or the Laws, Commandments, Statutes and Judgments, which all together form the Constitutional or Statute Law, providing the moral, social and economic code for individual conduct and national administration of God's Kingdom of Israel here on earth, referred to as God's Perfect Law and therefore eternal and unchangeable in all its principles.

In the minds of those Paul taught, these two separate parts — Ritual and Law — were never confused as to their respective meanings; and although the Apostle alludes to both by the same word "law," the distinctions were always quite plain to them.*

Herein lies much of our difficulty today. As Christians generally we are unfamiliar with the old rites and ceremonies of Ritual, which, if carried out in spirit and in truth, afforded atonement to ancient Israel for their transgressions of the law. Under the terms of the Mosaic Covenant the Law and God's mercy in forgiveness under the ceremonies of Ritual were two inseparable parts of that Covenant. This lack of understanding on the part of modern Christianity of the rites and ceremonies under the Mosaic Covenant, their relation to the Commandments, Statutes and Judgments, and what is more important, our Lord's Atonement relative to the latter, is due to our almost complete rejection of the Old Testament in our religious teaching.

Now that the Old Covenant has

* See the booklet entitled *Law* by the same authors. \$25 postpaid. Destiny Publishers, Haverhill, Mass.

been amended, we find in the New Covenant the counterpart of the Old in that it too has two inseparable parts: Grace (*i.e.*, Gift) and the Law. For because we believe, we know that the Son of God has power to forgive sin (lawlessness) — His Gift replacing "ritual." God's Perfect Law operates eternally and is therefore *not* displaced by Grace. Divine law, as God's eternal expression of His righteousness or justice, to and for man remains. Commentators of the past do not seem to have caught the vision of this continuity and have tried to build new doctrine without regard to the old foundation, with the result that their structure is not sound.

The one sure method of correcting faulty interpretation is by means of the Kingdom key, for there must be something wrong with any doctrine that is out of harmony with this truth. The Kingdom story, as set out in God's Holy Word, is consecutive, continuous, and the process of His revelation does not admit of changes by mere man. Because of our failure in this respect, we cannot properly evaluate the thesis as advanced by Paul. There must always be a nation and a company of nations before God, whose people require His law as the guiding principles of their lives.

Therefore, to contend, as some do, that God's Perfect Law came to an end "in Christ," or "we keep the law in Christ," is quite beside the truth. The Galatians had no such misconception; in fact, they had difficulty in believing that even the Ritual had been set aside. As for the Jewish converts, they were loath to forego any part of the Mosaic Covenant. In general, the controversy centered on Ritual that was, or was not, necessary following our Lord's sacrifice.

It is evident the Jews gave little heed to the Law. As for Ritual, it had become a formal matter much perverted by the "tradition of the elders," whose customs had become all-important. Their own false "righteousness," or ceremonies of "atonement" in "letter" only, had so beclouded their vision that the truth was largely obscured. It is with this atmosphere, charged with the hypocrisy of the Jewish form of "religion," that Paul had to strive, and it is against this background that his teaching should be examined; the phraseology he uses must be analyzed if the message — so understandable to the Galatians — is to be correctly understood by us today.

The evidence is clear that Paul had advanced further in the revelation of the truth than had some of the other Apostles, and it is of interest to consider how this may have come about. Paul's conversion and his acceptance of the eternal verity of Christ was dramatic and instantaneous. But in regarding him as a chosen vessel of God, we must not neglect either his former upbringing or what happened to him after the climax of his life. Paul was a scholar and an ecclesiastic of renown, being well versed in all the tenets of the Jewish faith, based as it was, not only on the Old Testament, but on tradition. Then came his great awakening when he was shown that the findings of his cult and his own understanding of the record were out of harmony with the truth. Next he went away by himself for three years and we can picture his re-examination of all the old theology that had led him astray. Gradually, by diligent research and the summing up of evidence — for he was a lawyer — he was led of the holy Spirit to a revelation of the truth that enabled him to proclaim the New Covenant message harmonized with the Old.

Revelation of the truth down through the ages has been progressive, and every generation has had to adjust its beliefs accordingly. As a keen churchman of his age, Paul had to change his views, but, like most of his cloth, he held to the preconceived ideas of his calling until the last moment; in fact, until compelled to change by Divine manifestation.

The past history of the Christian Church proves its inaptitude to change, and its tendency, even in this enlightened age, to retain the forms and ceremonies of "religion" which often obscure the greater truths. The vision of our churchmen today can be likened to that of the High Priests and elders who were so taken with their own theology that they failed to grasp the truth of the Son of man.

Our Lord taught the Gospel of the Kingdom of God and He confirmed and made more binding every jot and tittle of the Divine law which in all things regulates His Kingdom. It seems, however, that religious leaders, in grasping one great aspect of the truth concerning His sacrifice — termed Grace — have failed to make clear that His service calls for His commands and regulations — *i.e.*, laws — to be implemented.

Some have even taught that those who become Christians are not under "law," and in doing so have caused so much confusion of thought that the simple truths set out in the Old Testament and confirmed in the New are not yet co-ordinated in the minds of many. This weak foundation is the cause of much misunderstanding of the Pauline Epistles. Consequently, Paul's teachings are greatly misapplied today. This can be rectified only when the whole theme has been re-examined in the light of present-day scientific knowledge and cognizance of the out-working of prophecy concerning God's Kingdom. The Apostle in his day had re-examined the whole structure of Scripture and God's purpose in Israel and had been clearly shown the continuity of the Divine plan, and also those amendments to it, which, although changing certain items, in no way altered the main plan.

In explaining these changes — which caused difficulty in the minds of the Galatians — certain phraseology used by the Apostle has today been given a meaning quite at variance with the doctrine actually expounded by Paul. As a result, some of his statements are used by present-day theologians to create dogma that is impractical, illogical, and above all, unscriptural.

It is necessary to carefully analyze the Biblical text from the background of the ancient law — the Law of the Lord — if we are to apprehend its vital message, which, although always available, yet only now — in this age — has become of supreme importance to clarify the doctrine of the Kingdom of God here on earth, to be instituted under the Kingship of our Lord Jesus Christ, giving justice to all men under His Divine Law.

Chapter II

There is mention here of Paul's visit to Jerusalem in company with Barnabas and Titus, for the purpose of conferring with other Apostles on points of doctrine. Titus was a "Greek," a disciple who accompanied Paul on several of his journeys. It is significant that the word "Greek" in some passages is used in place of *ethnos*, meaning nations, and this implies Israel among the nations. In all probability Titus was an Israelite of the ten tribes who had long ago ceased to observe the rites of the "law" of Ritual. Hence, Titus had not been circumcised.

Here, according to some, was a matter of doctrine at once in dispute as the text of verse 4 shows:

"And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." (Gal. 2: 4.)

These "false brethren" were possibly agents of the Jewish elders whose design was to sow dissension and thus disrupt the Christian assemblies; or they may have been Jewish converts still imbued with the sacredness of all the ancient rites, and whose whole desire was to continue in the forms and ceremonies of the Ritual.

Circumcision of the flesh as a rite comes under the "law of ordinances" which had been superseded or "nailed to the cross." This doctrine was fully accepted by Paul who had been ministering to the Israelitish converts termed "the uncircumcision." The "false brethren" thought to make capital out of these factions and confound the straightforward policy of Paul who taught that those "in Christ" had "liberty" of action to the extent of disregarding the old rite of circumcision. Their aim was to subject Paul's converts to the "bondage" of Ritual and thus compel them to be circumcised.

There should be no reason to be confused by the phraseology, "our liberty which we have in Christ Jesus," as the context clearly shows its meaning: freedom from the "law of ordinances" here termed "bondage." It is a contradiction of Scripture to imply that such "liberty" makes those "in Christ" free from the Commandments, Statutes and Judgments which our Lord Himself confirmed. Paul's theme in these early chapters has no reference to the Law of the Lord, but is confined to contrasts between the new "law of the Spirit of Life" and Ritual under the old "law of ordinances"; thus, the greater law of the Spirit replaced the Ritual of circumcision.

This was one theme of contention. Another was the difference between the Jewish and Israel converts in the matter of Jewish "traditions." These were sanctimonious practices that had crept in and were considered by them to be of as much or more importance than either the Law or Ritual, though not necessarily founded on either.

According to their custom the Jews were not allowed to partake of food

with any who did not observe the practices they held sacred, and the Christian assemblies were still in doubt as to whether the New Covenant teaching entirely abolished their old traditions.

The incident at Antioch is recorded to clarify this point, for both Peter and Barnabas had reverted from their high level of knowledge and experience of the truth to outworn tradition; and for fear of the Jewish section, had withdrawn from contact with the other converts; this in spite of the fact that at Joppa years before, it had been clearly demonstrated to Peter that such customs were wrong (Acts 10: 28).

Paul admonished them as follows:

"But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles." (Gal. 2: 14-15.)

He pointed out that the life customs of the Jews were not in harmony with Christian teaching and therefore there was now no pretext for their idea that the Israel or "gentile" converts should still be under obligation to the former rules of Hebrew ritual. The "truth of the gospel" uppermost in Paul's mind at this point of the Epistle was the fact that the sacrifice of our Lord Jesus Christ had replaced all rites and ceremonies of Ritual, including circumcision; and further, many of the customs practiced by the Jews were so beside the truth as to be no longer worthy of consideration.

We must also recognize the demarcation between Jews, publicans and sinners (Matt. 9: 11) as it would appear that this phrase "publicans and sinners" is used to denote those within Jewry who did not observe Jewish customs. The Jews, as history relates, were no more immune from lawlessness than other people, and the term "sinners" (verse 15) seems to indicate those who did not carry out the Ritual, rather than those who transgressed the Law.

Jesus Christ was "born under law" (Ritual) and He, with His disciples, observed the feasts and ceremonies connected with the Mosaic "law of ordinances." Consequently, the Apostles spoke of themselves as Jews, having in the past practiced this ancient religion.

In verse 15 there is the contrast between "we Jews" — who at one time kept the "ordinances" — and, on the other hand, "sinners" of the Gentiles who had never participated in the Ritual.

It is necessary that we keep foremost in our minds the fact that the record of Paul's discourse so far does not deal in terms of Divine law, but is confined to the New Covenant teaching in regard to its relation with the Ritual and Jewish traditions. Such an approach provides understanding of the term "the works of the law" which Ferrar Fenton translates as "ritualism" or "legal ritual."

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Gal. 2: 16.)

Paul's words here are often interpreted to mean that no man is made righteous by the Perfect Law of God. But, as already explained, the context does not maintain such a rendering. It is obviously illogical to suggest that the Divine Code of "righteousness" known as the Law of the Lord is useless for the purpose of making man just and honorable. There is no difficulty in following Paul's statements, provided the outlook of the period and the terms used are correctly appreciated. They are to be understood as follows: We who believe in and accept Jesus Christ participate in His Atonement by "faith," and not by the rites of atonement under the old "works of the law," or the exact legal ceremonies under the "ordinances" by which forgiveness was available before the cross ushered in belief in His saving power. Now, by the old Ritual shall no one have atonement, the Gift of God having replaced man's sacrificial gifts.

"For I through the law am dead to the law, that I might live unto God." (Gal. 2: 19.)

Carrying on the same theme, verse 19 again unfolds the only logical interpretation and could be paraphrased as follows: Now, through the new law of the Spirit in Christ Jesus (Rom. 8: 2) I am dead to the old law (Ritual) which has passed. Now I seek God through "life" in Christ Jesus.

"I do not frustrate the grace [gift] of God: for if righteousness come by the law, then Christ is dead in vain." (Gal. 2: 21.)

Compare this with the following translation by Ferrar Fenton:

"I do not set aside the gift of God [sacrifice of His Son]; for if righteousness were through a ritual, then Christ died to no purpose."

This verse is understandable only in the contrast of God's gift of His Son — with man's sacrificial gifts under the Mosaic Ritual.

"Righteousness" or atonement under the Levitical law of ordinances was not a finality. The Hebrew word *kaphar* translated in the Old Testament as "atonement" means "to cover"; and forgiveness of the sins of ancient Israel were "covered" if the ritualistic "law" was carried out in good faith — this, until such time as "atonement" should be confirmed by the Atonement of our Lord Jesus Christ. Christ "established" the old law of atonement by His sacrifice. Additional evidence of this fact is given by Paul in Romans 3: 31.

We can visualize those saturated in the "Jew's religion" arguing that they already had atonement in the practice of the Ritual, and Paul's masterly rejoinder that if full atonement came through ritual, then Christ's sacrifice was in vain. The Apostle overrides their contention that the Ritual was still necessary to salvation.

This is the final summing up at the end of the second chapter, but the same theme carries on into the next where Paul calls them "O foolish Galatians" for wanting to retain their old ceremonies of "flesh" when more abundant life is by faith in the spirit of our Lord's sacrifice.

Chapter III

In the two preceding chapters we have examined the Bible texts from the background of ancient lore, together with the outlook of the particular period in which they were written. We have experienced no difficulty in following the theme as expressed in the terms and phraseology used, which has enabled us to estimate the reaction on the minds of the historical peoples of those times.

It is necessary here to sum up and come to certain conclusions, but in doing so it is inevitable that certain prejudices must be overcome, just as Paul in his day, on the road to Damascus, was compelled to overcome his. Judaism carried forward the plan of God up to a certain point; Rome, when converted, functioned in a measure

until paganism crowded out early Christian ideas; and so on through the ages until the Protestant Evangel was preached and the nation and company of nations became an established fact.

Modern Israel, now known in the world as the Anglo-Saxon and kindred peoples, has flourished up to a point on what is sometimes termed the "simple gospel." But times change, and in the past where an intensively individualistic outlook on religion may have sufficed, today circumstances compel a recognition of the fact that we lack a righteous administration giving the individual citizen a system under which it is unnecessary for him to oppress his neighbor in order to live. It is being brought home to all that individuals are suffering because our governments are not operating in accordance with the Law of the Lord.

Therefore, at this critical time in the world's history, we find a new revelation of truth actually in being which shows that the more individualistic aspect of faith is not the sum total of the truth and belief, but merely the steppingstone to the Faith once delivered to the fathers, founded on the whole doctrine of the Kingdom of God here on earth and confirmed by our Lord Jesus Christ. This embraces His will and His law in relation to all national affairs as well as personal conduct. Individual salvation is a component part of national redemption implementing the establishment of His Law on earth.

This third chapter of Galatians is one of the most intricate passages in the Bible as it concerns many points of doctrine which interlock. Commencing as it does with the New Covenant teaching in its relation to ritual under the old "law of ordinances," it goes on to contrast the Abrahamic Covenant with the Ritual, its relation to the New Covenant "in Christ," and a clear exposition of the Christian's "faith" as compared with that of Abraham. This chapter, in fact, the whole Epistle, if read and interpreted as addressed to non-Hebrew gentile peoples, loses its great significance and importance. Had its ethnological value been appreciated in the past, misconceptions now dear to the hearts of many might have been avoided. Paul is simply relating the promises made to the literal seed of Abraham, Isaac and Jacob with "faith" and "ritual."

Much historical evidence has now been gathered that goes far to prove

that the Galatians were Israelites, and it is for this reason that the Apostle refers them back to the unconditional Covenant of God made with Abraham in which they, as descendants of Isaac, were vitally interested. It is well to stress always that no individual can be a citizen of God's Kingdom unless he acknowledges the Redeemer and gives faithful service to Him. But the fact that converts of other nationalities can be grafted in by the same means in no way displaces a converted literal Israel.

If the so-called "gentile church" was an entirely new order replacing the national continuity of Israel to rule in the world and bring justice to all men, why go back to a covenant made with a material people? Why talk to foreign, gentile peoples about history which does not concern them? It may have been the best that ecclesiastical leaders could do in times past to point to allegory and types that prefigured, but this, after all, has never dealt with the matter-of-fact statements of Paul which only knowledge of the Kingdom plan of God can reveal. A detailed examination of the text proves that only by this now-revealed truth can the full purport of the Epistle be appreciated.

In order to harmonize "grace" and "faith" with the Gospel of the Kingdom, the terms "righteousness" and "justification" must be examined and an impartial and logical conclusion reached. There is much evidence to show that both of these terms have more than one meaning, depending on the context.

To be "justified" may imply participation in the Atonement of our Lord Jesus Christ as in Romans 5: 9, "Being now justified by his blood." However, it would be difficult to place exactly the same construction on all passages. For example: "The doers of the law shall be justified" (Rom. 2: 13). "Justified" here seems to imply "be made upright." Ferrar Fenton translates this verse: "But those who practise law will be righteous."

All will agree that man's attempts to practice law in his own power have failed and therefore law without grace cannot overcome evil. But it is the converse of this that requires clarification, for participation in His Atonement does not make a man "righteous" until he becomes obedient to the Divine Commandments, Statutes and Judgments of the Law of the Lord.

We conclude then that "justification" and "righteousness" may refer to either of the following: 1) The Atonement or 2) the right way of living in accordance with the Divine law. That these two aspects are inseparable cannot be denied, but it can be seen that certain passages stress one angle rather than the other.

The next point for consideration is how Paul's statement in Galatians stands in relation to the above facts:

"But that no man is justified by the law in the sight of God, it is evident." (Gal. 3: 11.)

This at first sight would appear to be a direct contradiction to Romans 2: 13 quoted above, but the explanation is simple if the term "law" is correctly estimated. Romans 2: 13 refers to God's perfect laws, while the theme in Galatians is concerned with the Ritual, for since the One Great Sacrifice was offered on the cross, the old "law" of sacrifice (Levitical) became no longer the way of atonement. These ancient rites had become "dead works" (Heb. 9: 11-14), the "blood of goats and calves" replaced by "His blood."

The first two chapters of Galatians build up doctrine, showing that the New Covenant "faith" absorbed and replaced the old "law of ordinances," i.e., the Ritual. So in this chapter Paul demands an answer to the following question:

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3: 2.)

A comprehensive study of the phraseology throughout all the Pauline Epistles establishes the following: "The Spirit" here connotes the new "law of the Spirit of Life in Christ Jesus" which can be accepted as "faith" in His Atonement. "Works of the law," as already determined, can in this context refer only to the Ritual under the "old law of ordinances." "Hearing of faith" is the New Covenant teaching presented by Paul who instructs that belief in the Saviour or the "law of faith" (Rom. 3: 27) has been substituted for the "law of ordinances." Thus rendered, the context is self-explanatory:

"Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. 3: 3.)

In this verse the Apostle ridicules the idea that it is still necessary for

those who have accepted Christ to continue to "perfect" themselves by performing the old rites and ceremonies of the Ritual. This strengthens the evidence that the contrast is between:

a) "Spirit" — or belief in our Lord's Sacrifice.

b) "Flesh" — or continued faith in the old rites of atonement by animal sacrifice.

The early Christian assemblies in Galatia had "begun" by hearing and accepting the New Covenant teaching. Being "gentilized" Israel, they were not versed in the Ritual but, owing to the influence of the Jews among them, were reverting to the old idea of Judaism; hence Paul's censure of such practices. Verse 5 concludes this exposition begun in the preceding chapter.

From here on Paul widens the subject of faith to include the national aspect:

"Even as Abraham believed God, and it was accounted to him for righteousness." (Gal. 3: 6.)

The term "righteousness" occurs again and only by accepting its dual application can the full measure of Abraham's belief be understood. Abraham believed that what God covenanted to do for his seed would surely take place (Gen. 15: 6). He believed in God's Perfect Law as recorded in Genesis 26: 5:

"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

Abraham also believed in the redemption and regeneration of the nations constituting his race as confirmed by our Lord in John 8: 56:

"Your father Abraham rejoiced to see my day: and he saw it, and was glad."

Here is definite Biblical proof that "righteousness" includes two aspects of the Faith: 1) Belief that ordered righteousness is only possible when God's perfect laws for His Kingdom, essential to justice, equity and love, are in force, and 2) that the complete redemption of the race springing from Abraham can only come about by the sanctification of the individual through Jesus Christ. Dare the professing Christian reject any part of the belief implicit in Abraham's faith?

Abraham's belief did not include the rites performed under the Ritual of the later Mosaic Covenant, and this

fact Paul uses as an argument to show his associates that there are forms of "righteousness" quite apart from the old "law of ordinances" which the Jewish element wished to perpetuate.

Throughout the Epistle the dual entity of the sons of Abraham must be ever in mind. First and foremost, those of the ethnological seed who, having accepted Christ, inherit the blessings; and, secondly, those of other races who "in Christ" are grafted into the "commonwealth of Israel" (Eph. 2: 12):

"Know ye therefore that they which are of faith, the same are the children of Abraham." (Gal. 3: 7.)

This verse is usually restricted to the one viewpoint; namely, that all who believe in the Saviour are adopted sons of Abraham, with the result that a very important factor has been overlooked; that is, that the early assemblies of Christians "of faith" were actually and in fact children of Abraham; i.e., Israelites.

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." (Gal. 3: 8.)

Ferrar Fenton translates this:

"And the Scripture, foreseeing that God would make the heathen righteous by means of a faith promised from the first to Abraham, that all the heathen shall be blessed in you."

In this text we find two different renderings of the same Greek word *ethnos*, translated first, "heathen," and then "nations." The translators of the Authorized Version seem to have no authority or method for the interchange of these shades of meaning, as reference to the Revised Version and Ferrar Fenton will bear out. It is most unfortunate in this verse as it destroys the whole sense of the passage, but when we read "heathen" as "Israel among the nations," it becomes clear that the Apostle is pointing to the Scriptures as predicting that Israel "through faith," i.e., converted, will be a blessing to all the heathen "nations" of the world.

The whole evidence of God's Word shows that *ethnos* in verse 8 should be translated first "nations" or "gentiles," as in the Revised Version, meaning Israel; and in the last sentence "nations" meaning *goi* or non-Hebrew peoples. In other words, the different shades of meaning should be exactly

reversed in the text of the Authorized Version.

Verse 8 can be paraphrased as follows:

The Scriptures predict that God would redeem Israel in accordance with the promises made to Abraham, and that they would, *in and through Christ*, be a blessing to all the families of the earth.

It has already been shown that Abraham was "faithful" and why he was accounted so. Because he believed all that God had stated, all who hold a similar belief and faith will in like manner be blessed. "All" includes

both his children through Isaac and Jacob and all those outside the racial line who accept Christ.

"So then they which be of faith are blessed with faithful Abraham." (Gal. 3: 9.)

Modern interpreters of God's Word would have us believe that this chapter and similar statements in the Bible are addressed solely to "adopted" children of Abraham. By failing to recognize God's Kingdom Israel and its continuity in the history of the world, and substituting a "gentile church" as the recipient of God's

material blessings given to His people Israel, our religious leaders have built up a structure of doctrinal error. False theological theories surrounding the term "gentiles" would have us believe that non-Hebrew people have entirely displaced covenanted Israel, thus making the Word of God of no effect. Such theories disrupt the continuity of God's plan and purpose in and through Israel, and lead to erroneous deductions which spiritualize the material things of life to the exclusion of factors governing the peoples' very existence.

(To be continued)

(Continued from page 11)

your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." (Isa. 28: 22.)

Moffatt renders this verse:

"Now, cease your scoffing, lest your ties be drawn the tighter; for I have heard the Lord of hosts decree doom fixed and final for the world."

Reeling Earth and Falling Heavens

Following the reference by Isaiah to the windows on high being opened, bringing the snare fully upon the inhabitants of the earth, the prophet describes the results as follows:

"The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." (Isa. 24: 19-20.)

Moffatt translates these verses, with the previous verse, as follows:

"For the sluices in high heaven are opened, and earth shakes to its foundations; earth breaks to pieces, earth is split in pieces, earth shakes to pieces, earth reels like a drunken man, earth rocks like a hammock; under the weight of its wrongdoing earth falls down, to rise no more."

The Signal

Isaiah also declares that the great seismic upheavals of that day will be a signal that the time for the King of kings to come and reign will be at hand:

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." (Isa. 24: 23.)

Ferrar Fenton translates these verses as follows:

"Then the Moon shall veil her features, and the Sun shall be obscured, when the Lord of Hosts is King in Jerusalem on Mount Zion, attended by His Chiefs in glory!"

Ruling in the Kingdom

Thus will be fulfilled the glorious promise to those who have overcome the world when they are given power over the nations and sit down with Him in His throne, even as He overcame and sat down with His Father in His Throne (See Rev. 2: 26 and 3: 21).

Climatic Events

Few in the world today are at all ready to face the startling changes that will demonstrate the might and power of Almighty God. But soon the nations will be moving to leave the pit when they become awake to the insidious evil of giving further support to the United Nations. Then, timed with such a concerted move on the part of the nations, will be the springing of the snare as God moves to bring to an end the age-long rebellion against Him and His Son.

— H. B. R.

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PREFACE TO THE ELEVENTH EDITION

THIS EDITION may be the penultimate or, possibly, the last edition of this work in our current time of chaos, which time of chaos was foreshown in the following pages, written a quarter of a century ago, as mercifully ending in A.D. 1953. Few works have aroused more derision or have stirred more antagonisms in the second quarter of this cataclysmic century. As a preview of the rapid passing of the security of our Britanno-American way of life, it stood as a challenge to modern thought, academic serenity and political and economic optimisms.

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